

First, until the three years and an half are come (which are the last of the 1260 days) the prophecies of the Scripture will not be understood, concerning the Duration and Period of the FOURTH MONARCHY and Kingdom of the Beast.

THEN

Secondly, When that TIME shall come, before the expiration, the *Knowledge of the End* (or that there shall be Time no longer) will be revealed, By the Rise of a little Horn, The last Apostacy, and the Beast slaying the Witnesses; contemporizing



The Characters

Of which little Horn, the last Apostacy and Beast (as the Scriptures shew them) are here faithfully opened; And the Application left to the Wise.

By John Canne.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets. Amos 3. 7.
Think not that I come to send peace on earth; I come not to send peace, but a sword. Mat. 10. 34.

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THE NEW V. 8.25

First, until the three years and an
half are come (which are the half of the
1260 days) the prophecies of the scrip-
ture will not be understood, concerning the
Destruction and Building of the FOURTH
MONASTERY and Kingdom of the Beast.

THE N

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Law (or that there shall be time no longer)
will be revealed. By the Rule of a little
Hour, The last Apostles and the Beast living
the Witnesses.



From Prof. Mayor

02,297

THE LAST DAY OF THE WORLD
THE DESTRUCTION OF THE WORLD
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To the Reader.

That enmity which from the beginning Jehovah *Elohim* (the Lord God) did put between the Serpent and the Woman, and between their seed, as always, so now, doth work with marvellous earnestness in all those who in every age from their proper spirit are engaged by their principals, to maintain the combat to the time of the end.

The Righteous is an abomination to the wicked, and the wicked is an abomination to the Righteous, from the beginning to the end of this present evil world.

For as then (even in *Abraham's* time) he that was born after the flesh, persecuted him who was born after the spirit, even so it is now in these last days, and will be so till the old serpent the Devil and Satan, be cast into the bottomless pit:

To the Reader.

and then according to the scope of the
Scripture of *Revelation* *the old*
serpent *shall be the devil*
the free-woman shall be the whore.

And when I say, *So it is now in these*
last dayes, I desire it may be well weigh-
ed, for assuredly the Serpent and his
brood will muster all their forces, will
improve all their policies, will come
forth with utmost, enraged malice, to
do the most mischief they can against
the true spiritual seed.

The fresh Auxiliaries which are used
in this service of the Dragon, that old
Serpent, are the Apostates of the last
times; who are such Christians in a
form of Godliness, as the Devil is an
Angel of Light, when he is so trans-
formed, retaining his cursed proper-
ties and designs under the pretence of
such a glorious transformation.

Therefore (saith the Apostle) it is no
great thing, if also his Ministers be trans-
formed in the Ministers of Righteousness.

Which words are, or may be, to the
more careless Christians, a great pre-
servative against the poisonous infection
of the present Apostacy; for multi-
tudes of careless ones have been be-
guiled.

guiled by these deceitful (or cheating) workers, into a complaisance with the iniquity of the Kingdom of the Beast.
 O! How Blessed be the name of our Lord Protector, the Patron of Innocency, Truth, and Righteousness, that these deceitful workers, ~~workers of the truth~~, Patrons of the carnal worldly Church, shall not proceed much farther; for their folly in its appointed season shall be made manifest to all men, as the folly and madness of other of their pretences before them, have been made manifest in like manner.

And (which is matter of great rejoicing to the Lords of the King's servants) the Prince of the Apostates himself hath been compel'd by the over-ruling Power of our Lord Jesus, to defile his own nest, to throw dirt in the face of his own Brae, to trample upon his own Government, with notable contempt, in the presence of his cowardly men of war. Oh! what joy of heart is it to us to live to see, how in that very thing wherein they deal so proudly, so imperiously, the Lord is above them, and leaves them to such a degree of folly, as to set at nought, in such notable lan-

To the Reader.

guage in set Speeches, the works of their own heads and hands; and that in so short a space of time verily it cannot be treason any longer (no not in the sense of the Court it self) to imagine, speak or write against the Instrument, or instruments which brought forth that monstrous Government. Ye may all speak treason by authority, ye Inhabitants of these three Isles of the Sea; for your Lord Protector himself hath lately set you a Pattern to pour contempt upon the whole Fabrick, both Foundation and Superstruction.

It is to be ascribed to the preventing Grace of God himself, and to no other cause, that some few of us have been preserved from that dangerous communion and conformity, wherewith many professors, well meaning souls, (like the followers of *Abulom* of old) have been unawares surpris'd and intrangled.

That Scripture in 1 Tim. 3. the first five verses (which by the servant of Christ, the Author of the ensuing Treatise, is opened and compared with two other famous Prophecies concerning the little Horn, and the Bottomless Beast) was made effectual to my spirit and conscience, to deliver me from those snares wherewith

To the Reader.

in the feet of others, not a few, have been taken: saith the Apostle in the forementioned place (after he had made a catalogue of Characters, whereby to describe the Apostates and Hypocrites of the last time) *from such turn away.* And the first and last of those Characters lay with most weight upon my spirit: *Men shall be lovers of themselves, covetous, and, lovers of pleasures more than lovers of God, having a form of Godliness, but denying the power thereof: from such turn away.*

And what I spake publicly in a great Assembly, concerning the little Horn, in two general Observations, and nine special Characters, whereby to discern it from the other Horns, amongst whom it came up, is remembered by many then present, since which, others have likewise given their judgements. But this Author (by what conflux of providence, time will shew) hath found cause to make those two Prophecies concerning Daniels little Horn, and Johns Bottomles-pit-Beast, so synchronicall, and to bring in the Apostacy of these last times, to accompany them in their accomplishments.

It is remarkable what is told Daniel, Chap. xii. v. 10. *Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.* +

Surely the Apostates and Hypocrites of the last times are some of these wicked ones: these will do wickedly, but they cannot understand. Understand-
ing dwelleth not, taketh not up her rest
in the Assemblies, in the Counsels, of
the

To the Reader.

the last and worst sort of wicked ones. The secret of the Lord is with them that fear him; the wise shall understand: who is a wise man? he that fears the Lord, for the fear of the Lord is the beginning of wisdom. He that is become a fool for Christ's sake, that he may be wise. He who from a principle of faith and love, which is in Christ Jesus, can deny himself, can take up his Cross daily and follow his prince and his Saviour through the fire and through the water, if need be, and the cause of Christ call for it.

The wicked, instead of understanding these Prophecies, shall do wickedly against those who watch and pray for the accomplishment of them; shall secretly wish that the Lord would delay his coming; cannot echo to the voice of the Spirit and of the Bride, saying, Come Lord Jesus; shall be found smiting their fellow-servants, conforming themselves to this old evil world, eating and drinking with the gluttons, and with the drunken; the Kings and the Inhabitants of the earth, who are made drunk with the wine of the fornication of the mother of Harlots, &c.

They cannot brook the hand-writing

To the Reader

ring of God in the Scriptures concerning the bounding, weighing and finishing of their Kingdoms, and Governments, so well, as that Babylonish Prince Belshazzar did bear the interpretation of the hand-writing upon the plaster of the wall. But in stead of doing them honour who forewarn them of their approaching destruction, cannot behold them with a cheerful aspect from the moment of such their faithful admonitions and reproofs: but the will of the Lord be done.

I desire moreover it may be understood and remembered by friends and enemies, that we have not by our Testimony engaged our liberties and lives against the Gen. & the Apostatizing part of the Army, meerly, or indeed principally, upon the account of the expiration of the time allotted to the little Horn, & the Beast (as it may be some have done) but upon the account of that good, righteous, and blessed Cause which He and his Officers seemed formerly to have loved better then their own lives, though since they have most unworthily preferred *Barabbas* before Christ; and so gratified the humours and the lusts of the children

To the Reader.

children of *Belial* throughout the Nations, whilst the Lords remnant, have been weeping and mourning in this day of trouble, rebuke, and blasphemy, for that abominable back-sliding, whereof they are guilty before the Lord. Let that counsel of *Solomon* and *Paul* take place among those who have not yet fallen before him, because there hath been no opportunity of conversing with him; but yet through the power of credulity and simplicity: are obnoxious to entanglements: When he speaketh fair, believe him not; for there are seven abominations in his heart. Avoid those who serve not the Lord *Jesus Christ*, but their own bellies, and by good words and fair speeches deceive the hearts of the simple.

All such upright Christians as are not (nor shall be) softened by his tears, nor incapped by his spies, have cause to reckon those two deliverances in the catalogue of their choice mercies from the Lord: the best preservative is, to keep out of the sight of the one, and out of the reach of the other: far enough, and safe enough.

What is written in the few following sheets, may be through the Lords blef-

sin

To the Reader.

sing, of great use to caution many preti-
ous souls for the time to come, who
(having little experience and acquaint-
ance with the spirits and designs of the
worldly Powers in their managing the
mystery of iniquity & the deceivableness
of unrighteousness) are very apt to plead
their cause, and make Apologies on
their behalf, of whom they will find
cause to be ashamed, when the hidden
things of darkness and of dishonesty
shall be brought into the open light.

The truth is, *we erre, not knowing the
Scriptures*; we erre, not being well in-
structed in the mystery of godliness, and in
the mystery of iniquity. Godliness and
ungodliness, righteousness and unright-
eousness, are both of them mysteries;
they lie very deep, they are remote
from common understanding. We need
the candle of the Lord to find out the
depths of God, and the depths of Satan: for *Tā' Bēḏā*
each have their deeps, as *Paul* and *Ṭū Ḫū.*
John have written; but those who are *1 Cor. 2.*
light in the Lord, are enabled to descend *Tā' Bēḏā*
into the depths of God, and into the *Ṭū Sātān*
bottomless pit or depth from whence *Rev. 2. 24.*
the Beast, who slayeth the Witnesses
ascendeth, and into which the Dragon
that

To the Reader.

that old Serpent the Devil and Satan
shall be cast, and deceive the Nations
no more. Amen.

Although we in our preachings and writings
may to the present age seem audacious men,
thus to meddle with these dark prophecies; yet
the succeeding generations shall bless the Lord
for raising up some before their times, to fore-
warn them to flee from the wrath that is to come.

The Lord give forth such a measure of the
holy unction to his people in reading these
things, that being enabled to distinguish be-
tween probabilities and certainties, they may re-
ceive the Truth, and inquire further into that
which is but probable, and so come to make a
judgement of things according to the mind of
Jesus Christ. I shall not add any more at this
time, save only, that through the rich admini-
strations of Free-grace, I am still, and hope to
continue to the end,

The servant of Jesus Christ, and
of all the Saints for Jesus sake,
according to the measure re-
ceived,

CHR. FRANK.

An



AN

Epistolary Perambulation :

OR

A Word to every one round
the World.

IT was a saying of one who read a Comment upon the Patience of Job, That poor Job was more miserably tormented with his Comment, then with his Condition (of botches and boyls) and indeed I was the more doubtful of answering my friends desire, in publishing my poor Epistolary thoughts upon so pregnant a piece, and profitable as this is, lest he should suffer more by so deficient and indigent a Comment (as mine) then by the whole matter or subject of this discourse, so feelingly and faithfully (since his exile and sufferings) presented to the publike judgement: wherefore I fear to adde (to what with so much Evidence and Demonstration he hath produced)

A

duced)

An Epistolary Word

placed) lest I should diminish, and de-
rater with that men would proportion Medi-
tation to reading; that they may prove
them triple Tracts, and Commodities in
their own Souls and Consciences. For they
can best report them, who best relish them,
and digest them into their own Spirits or
Breasts. When I perpend how perplexable,
and out of order, we are in these times, I
the less wonder at those high Distempers and
burning Paroxysms of Opinion, Pride, Lust,
and Passion among carnal Church-mem-
bers and worldly professors, who (like thirsty
Travellers) are ready to drink of every
puddle, let the water be wholesome or hurt-
ful; and in their heat will have it, though
they surfeit for it: Such must be purged
and better dieted, if ever they do well. Now
I do think as to the venome of the times,
contracted by taking in things untrue and
obnoxious to the things and times of the end;
these Streams which run from the Rock
(Christ) and glide through the valley of
this Book (or Brock) may be of singular
use to expel, through the Scurf, Sweet-
ness, Sence, Simplicity, Evidence, and
Wholesomeness of them to all Souls: They
are plain, and so perhaps not such placetia
to the Court-palates, that had rather drink

TO EVERY ONE. A

payson out of their own Golden-cup, Rev. 17.4. then wholesome liquor, or sound Doctrine out of an Earthen-cup. (such poor disposed vessels as we are: But we have this Treasure in earthen vessels, that the Excellency of the Power may be of God, and not of us, 2 Cor. 4.7.8. Whiles we are troubled on every side, &c.) yet indeed, I do think I may say as Eccles. 12. 10, 11. This Preacher sought to finde out acceptable Words; and that which was written (by this Coheleth, or in Arab Gamiryo gather-er) is upright, even words of truth, yea, as goads and nails fixed (in wotes like Comas for other lines to run unto) after the masters of Sentences, from one Pastor (Meropah Echad) or Shepherd of Souls, even Christ.

The knowledge of the Times begins now to be a Language better understood in these days of the Kingdom Gospel (lock'd up in former ages, because sealed up for this, or the time of the end, the last) but those that spend their time in getting the knowledge without the practice, will be but like the Lamer of some fair thing (for he draws it out, but enjoys it not.) Knowledge is the Commencement, but Obedience the Act: the first prepares, but this perfects our skill

in

An Epistolary Word

In the vision: So many shall run to and fro (Jehonathan about) and knowledge shall increase, Dan. 12.4. That is, an active stirring knowledge, rather more in Practice then Speculation; for the Grace and truth come (together) by Jesus Christ, Joh. 1.17. whereas the Law (or Letter) may come another way, as Daniel's first knowledge of the times, by Book; Dan. 9.2. But his second and special understanding into these times, by a better teaching, Dan. 9.22, 23. The first prepared, the last perfected.

This Special Teaching (or more by inspiration and practical judgement) I am persuaded this aged Brother (and companion in tribulation) hath, not only by his considerations, to ballast us with in the first place; and his clearness in the time of the end, to fraught us with in the next place; but in his large sails, good tackling, fair and constant gales, which attend him all the way, as he glides into the discovery of this (Terra incognita) the little Horn, whose Characters and Marks are made so plain, as he that runneth now may read them, and avoid them too, if God give grace: though mindless-men will never believe the plague is so, till they see the Tokens, or else Lord have

have mercy upon us to be written upon
their very doors.

Now am I without a Witness now from
man to the same Tribes sealed to me in my
Pathmos-Isles and Palmony-Prisons, and
prepared (about two years since) for the pub-
like view (could they have past the presses)
upon these very Points, Principles of Truths,
and Characters of the time, with the previ-
ous signs of the End at hand; but to my
great affliction they lay desunct and dead, till
now the Lord hath rais'd up another in a
more burning and shining Light, much more
grave, able, and acceptable upon this sub-
ject, so that I am satisfied for present, as if I
were fully paid both in the Principal and
Arrears, because as Joh. 5. (if I may use
my Lords Words, as to what I have receiv-
ed from him through grace in these things)
I have a Greater Witness then that of John;
but if I bear witness of my self, my witness
is not true.

Therefore I have more reason then ano-
ther to think the answring matter taught of
God, and to joyn with this Brother (this
old Sufferer and Standard against the
Prelates and Tyrants, old and new) in
Wine and Word; seeing without so much
conference, or any occasional way of

An Epistolary Word

communicating our light (in these matters) each to other; ye, when wholly ignorant (for my p. vi) of his Light herein. I should bear in publick from him what I received only from the Lord, and him that bath the Seven Spirits, in my prisons, and accordingly had prepared them for the press) the very same things, Florid Truths, Displayed and open Assertions and Marks of the Times, the little Horn, the second Beast, and the last Apostacy, especially threaded together into one (with so sweet and easie, clear, and compact an harmony both of time and place, after the Danielian and the Apocalypticall accounts consuet, as I was carried by the spirit into it before) through the Eye of a Needle, which a Shrook or thread could never get through; and wherein I knew not of one man of my Light, Faith, and Judgement before. So that as I am (by experience) perswaded, he was awakened of God unto this Work (as the Prophet saith) morning by morning, Mal. 3. 4. So I cannot but bleſſe the Lord for this concurrence of light, that out of (or in) the mouths of two or three witnesses every word may be established, Mat. 18. 16. and that the nearer the lines are to the Center, the nearer they may and must be one to another, particularly

upon

upon the little Horn: in my Chronography of the little time (Dan. 7.) I did trace the Truth with the same foot, and saith, and first answers d the trajections and enu-
 nates the objections of them that would have it Mahomet, Caesar, the fourth Monarchy or Antichrist, by strong Arguments, ab omni, tempore, modo, fine, Ratio-
 one & equilibrio, from the Rise of it sa-
 ling after the Hydra-headed fourth Beast, from the time of it, as the last limb of this fourth Beast, and that a loco too, is being
 but in one dominion, (though consisting and in the place) of three (Horn) Provinces (saith Calvin upon the place, and gives this reason for it, quia Romani mittere so-
 lebant in singulas Provincias, quasi Re-
 ges, because the Roman Empire was wont to send men like Kings (but not Kings) into their Provinces, and so they did Con-
 stans hither into England for one Province when they conquered it.) From his manner
 of coming up to, and continuing in, usque
 ad consummationem itz, till the judge-
 ment sit, and saith Calvin upon the Ana-
 lytical, Cha. 11. 21. he shall come in peace-
 ably and obtain the kingdom by flatteries
 (or Besbolovab in a quiet way) that is (ap-
 plying it to Antioch: Epipha.) saith he

An Epitaphic Word

obscured shall her Women Tutor, she
satisfactorily assume for us and ever to know
self the name of a Prophet or Prophetess
(for such Mary is Nephemah) he will be
the first to say the Time of Prophecy, and use
removal of King) and he must speak broad
standing words (set on pedestal of decem-
pialia verba) upon the most High for
the most High, as was found in the most
every with this further note, that it is a Law
which is properly in the mouth, which by the will
from large to take in what is for God and
Christ, and not in himself, but in the
long (not I said) which signifies in length or
far, whereby it is said for all that he shall
speak, and for God, for he shall see there
no doing what he saith. And it further is
proved from the will of his rise to sit up the
world, Dan. 8:17, 19, 23. And was
the Skins, and think it change Days and
the Time). Now this must be in Novissi-
mis Diebus, in the last time of the Trinity
or at the three years and half, and was in
the Rise of the fourth Monarchy or Anti-
christ in the first Apostacy, but of the Nature
of sin and mystery of iniquity that must be
rooted by the last Apostacy and Disso-
lution, 2 Thes. 2:3, 4. 17. 5. (voluntarily)
Hence Iustin Martyr in Dialo. Tryph.

An Epistolary Word

the men of these Times, (that scorne the
 Times and men) it may be they must (of
 course) be offended with this Treatise, and
 think it too plain & but poor Wretches: are
 they so unsound that they must not be touch-
 ed? no? nor at such a distance neither?
 how then would they have endured the pri-
 mitive Spirit? and plain dealing Saints in
 those dayes then? Must we counterfeite
 with you? and come to you with Pythia-
 logy? must we either speak in Tropes and
 Figures? or else in Ropes and Faggots? or
 imprisonment at least? (durante bene-pla-
 cito?) Do you take us by the Throat, say-
 ing, Pay me what you owe me? (you what
 we do not owe you) and can you think to
 have compassion for us or yours when
 the judgement sits? See but Mat. 24. 49.
 with Mat. 18. 33, 35. Shouldst not thou
 also have had Compassion? And his Lord
 was wroth, and delivered him to the Tor-
 mentors! &c. Can you be called a Christian
 Government, that so far exceed the very
 Flaubert in this matter? Why Titus Ves-
 passian when (one speaks scurrilously of him)
 said, Ego cum nihil faciam dignum prop-
 ter quod conrudelia afficiar, nihil curis
 &c. Well! if I have done nothing worthy
 of those Reports! (was he then spoken ill
of

to every one

(5) I care not ! but if I have ! O then ! I
have more reason to be angry with my
self the Transgressor, then with him the
Relater, for he hath told no thing but the
truth then ! He sent not out his Pursui-
vants presently (or Sword men) to appre-
hend such a Man. Nor did we ever read
among the Heavhen that Tschu was ever
blamed or punish'd for personating and ju-
stifying Tiberius's dissimulation, Nero's
Cruelty, Sej'anus's Treachery, M. Melina's A-
dultery, or Domitian's Tyranny and brui-
sing of, though he was his very Creature,
and advanced by him. And good Lord !
are we worse than Heathen ? yea then the
Heathen at this day ? (as in China where
the Zank and Choli have their liberty to
say any thing against the evils of their Em-
peror and his Government, & then the Dra-
gon Government of the Heavhen at that
day ? and yet these men that make us offen-
ders for words, Isa, 59, 21. yea Words of
truth and sobriety too ! imprisoning and
persecuting year after year ! contrary to
the Rule of Reason, Nature and Religion,
would be accounted gain the safest and
best Government of any before it ! but alas
for us ! let men say what they will, we
see it and feel it every day to be of the Beast.

An Epitaphical Word

and more brutish then those that have gone before; bloody Mary her self abhorring to make it Treason for words as they have done. Yet for this we bless our (over-ruling) God, that as to Beasts of the greatest power is given the least immunity, so to those of the greatest ferocity the least force, for the curst Cow hath but shorn horns.

2. To the Academies, Heathen schools, and Secular Clergy of England, especially, the Heads of Houses and Colleges; Doctors and Learned men, have we much to say if we might be heard, or admitted to speak our minds freely, &c. For that they have been such implacable enemies to the purest Truths, and present testimony in every age, how fierce against the Martyrs in Queen Maries dayes? yea against the Brownists and Puritans in Queen Elizabeth's, and King James's dayes? accusing them to the Powers; and calling them (as they do us) absurd, ridiculous, frenzy fools, illiterate fellows, mad, seditious, and such as would bring all to ruine in Church and State? fitter to be chastized by the Magistrate then refuted? (Vid. Defence of the Brownists in King James's dayes, p. 114, 115, &c.) this hath ever been their language

But we want the same as they do
in our way of thinking and doing
the things of God. Now it
is our duty to be of them in the Society
Persecutions, Academic, and Political
which rage at and trouble.

2. Because we are persuaded in our
souls (and know it) that we have the
Truth, the Gospel, the cause of Christ, and
the Testimony of Jesus on our side, (who
suffer so by persecutions, imprisonments,
Oppressions over our consciences and faith
in these matters) Now we think it is cas-
sie for so many Learned, wise and able Do-
ctors, Teachers and Chaplains to handle us if
we be in Error, or out of the way, and to
make it appear by the Word of God, and
convince us of it (in charity) therefore if
they have received the Truth in the Love
thereof, we require it of them; and adjure
them to it in the name of him who shall
shortly judge the quick and dead: for the
wider we are, the easier will their work be
to answer us.

3. For that some of your chiefest Heads
were once of the same mind with us in
these matters, as appears by their Sermons
and former practices; until they came to
leave the Churches and their Pastor-ships
for

An Epistolary Word

for College-places, and Corner-stones, and so became Vicer-Chancellors, Doctors, Professors, Tryers and such as are in deep Traffick with the Whores merchandise. Did we ever think the Dragons tail could drag down such Stars as these to the Earth: to such earthy, yea, Antichristian titles? Orders? Customs, Laws? and Degrees as they have taken? (the Lord have mercy upon us: with what fear and trembling do I think of these things?) to forsake the Churches for Heathens Schools? the Bride for the Whore? & the Whore herself too, in her old, filthy, adulterous robes too? the very same Popish Statutes, and unrepealed at this day that were in Q. Maries days? and in the thick of Popery? (however they refine them a little outwardly) yet the same idola oculorum or feminine Idols, and Trumperies, Hoods, Caps, Robes, Rings, Holy-days, Musicks, Commencements, and Divinity-lects as yet? Conradus Pellican when his death-bed desired he might not be buried a Doctor, for he said, he must rise a Disciple and poor Creature! O Peter! Peter! Peter! (sayes Mr. Tyndal) thou wast too long a Fisher-man then if this be lawful: for thou wast never brought up at the Arch-ches!

bied every bodie

ghosts, nor were there ever master of the
Rolls, Chancellor of England, nor Vice
Chancellor of Oxford, &c. For that ye are (though unworthy)
called the Schools of the Prophets (whereas
in truth ye are the Schools of the profane,
Atheists, and Heathens, infusing Heathen
principles (by heathenish Authors)
into proud, wild, fantastical, graceless youths)
and for this reason have the Saints all along
ingaged against them, Wickliffe, Hus, Luther,
Zuinglius, Tyndal and a 100
more; yeathe Brownists at large to King
James petitioned that they might no longer
continue Heathen but Christian Schools,
and instead of Aristotle and Plato they
might study the Scriptures, Prophets and
Apostles, for those that so do will receive
the Truth gladly which we communicate
as 2 Thes. 2:16 in much affliction.

Besides, you are accounted the Foun-
tain and Nursery of the Ministry that is
(not of the Church but) Secular Clergy;
not of Christ's but Aristotle's and the
Sanes Ministry, that buy what they sell,
and then sell what they so have bought (as Sa-
mon Magnus for they ever such stories, trash,
Anti-christian Errors, or dreams of Predi-
cament, Universals, second Intentions,
Quiddities,

An Epitaphical Word.

*Quid sit in hoc Frigidus et Cerealis potus
 etc. Amantibus tunc, et amantibus. Quid sit
 ignorantia? Nunc, for as much as all these
 (with a deep voice) appeared to the Beast
 and false Prophet, it is that ye have them
 (that are of this sort) as yet from amongst them
 as fast as they can, for the time is near when
 (the Beast and his whole) Body (which of you
 are a Part) must be given to the Burning
 Flame, Dan. 7. 11.
 2. In the Gales, and Corporations that
 dayes of And by the Beast's Charter, it is the
 Time of the End now, and particularly
 this, where every man is (as we say Pabel
 for Fortune) seeking himself, and him-
 selfing out his own honour, (but not in
 God's Honour?) buying, selling, building,
 planting, &c. as in the dayes of Noah,
 but doth not regard the Day of the Lord?
 O London! London! thou City! and Seat
 of the second Beast! next to Rome must
 thou look for the Wrath upon thee! for thy
 bowing down unto the Beast persecuting
 the Saints, and height of all manner of
 Sin found in thee at this day! Dost thou
 think thy Harimers, Riddleys, Hoopers
 and thy Martyrs blood will not be called
 for? yea will not thou as Sodom's Floor,
 dry when the floor round thee for many years*

to every one

water with the blood of the 'Lamb slain'
 and shall not then be wet when the floor is
 set a-buzz (retentio Sacramentorum
 est pars morborum). then retainest
 what will ruin thee, and standest upon
 those Popish Charters and Instructions that
 must be rent up by the very Rods, nor will
 the dead Saints (the Patrons of your Com-
 panies) be able to protect you from that Day
 when the (Living Sinner's) judgement be-
 gins to sit.
 4. To such as are in Darkness, and Super-
 sition, or Darknesse (either for want of light,
 or through too much light upon weak Or-
 gans) which occasions too much wavering,
 unsteadfastness, mistakes, and dissimulations
 in this day it were Paul alive that reproved
 his brother Peter so openly, Gal. 2. what a
 terrible thundering Oracle would he be in
 the Day then, which will burn up daubing
 flattery, and deceit like an Omen, and no-
 thing but true faith in the simplicity
 of the Gospel will abide by it. Surely
 Pauls care would be to put every man upon
 the proof of a own work and spirit, that
 by might have a rejoicing in himself, and
 not in another, Gal. 6. 4. knowing the sub-
 tlety of the Serpent in this last Apostacy
 is so set up Truth against Truth, grace against

An Epistolary Word

grinſt grace! ordinances againſt ordinances! ſaints againſt ſaints! Spirit againſt Spirit! (and not in prophane againſt Profelſors!) to fight! rend! ſhake! tear! diſtract and divide them with ſuch are to break his head, and to reach his Kingdom! Wherefore ſee ye your ſelves ſtanding! that it be not upon Bags of ſtragwines! or with ſtaggering!

3. To ſuch as are impatient, ſerious and reſt-
leſſe till the Time of the End! it will be ſoon enough! and get your Spirit well prepared, ſeaſoned and ſweetened with Grace, for it will be bitter enough! a ſore ſliding will break thy poſe, though a back ſliding would break thy neck! and if thou ſiſt to the Kingdom-work before the Time and Seſſion, thou wilt be drawn out! or if thou goeſt out with a wilde field ſpirit, or common anointing! and not with the Garden flowry ſpirit, or double anointing of the Kingdom (which is the Bleſſing of the Firm-born!) thou art more capable of being cut down with the graſſe, then of crying down the graſſe; though all fleſh be graſſe, 1/640. & as a field-flower riſing up in its own, hope, wilde, natural ſpirit! If it another ſtraggler of ſuch as are depoſited from the like ſon the thing (and ſo to chide thee with a counterfeit!) compounding an anointing like to Gods anointing, a perfume like to his perfume! which is death by the Law, 2/22. 30. 33. or eſſe to ſet thee up on the Stranger, which belongs and ſhould be the Lord, v. 38. or eſſe to take the Lords perfume to ſnell upon, or to pleaſe their own ſenſes and deſires wad, and ſo to riſe up their own ſpirit (which then is hard to get down again, or eſſe to call the Spirit of the Lord!) and with

with that Christian name to run out into disorders and without rule, or else to conclude us in undelict as to implicite commands under presence of a peremptory obedience to explicite, and like *Nadab* and *Abihu* fall in the fire of our own kindling, or else instead of the Angels Reed, would measure and model us by another Rule, and not with the Kings Cubit which was three fingers longer then the common, nor weighed with the Sanctuary shekels (whereon at first was stamped the print of the Lamb) which were twice as much as the common! But as *Nab's Ark* was built with the largest Cubit; So is this Work to be, that will now go forward.

Lastly, if it be the end, then woe, woe, woe to the inhabitants of the Earth! for the time of the third woe is within reach! woe to the Lawyers! Soldiers! Citizens! Merchants! Messengers! Obalers! and all that are involved with the Beast at this day! from Court to Country! from their Protector to the Beggar! Rev. 14. 10. woe! unto you rich who have laid up treasures for the last days! for ye have your consolation, *John*. 5. 1. yea, woe! unto you Soldier! that fightest under the Beasts Banner! because the want of a good conscience will eat out thy vision! *Jer*. 50. 43. woe unto you that seek great things for your selves! *Jer*. 45. and make not God the Patron of your prettment, you might as in the Jewish fields, have plucked and eat what you would, but not have pocketted up (as ye have done) the Kings, Deans and Chapters lands, or the accursed thing, &c. yea, woe to you! that have deceived others! for that ye shall find by your long dissembling, ye have most deceived your selves at last! *Isai*. 33. 1. and woe to you that

shall have been both the Archer and Mark in all
your actions, shooting at your own Praise and
Profit, because an Arrow shall come from the
Kings hands, Psal. 45. which must shoot you
through the very heart, /sa. 1. 31. Woe, woe!
to you Lyars, Double-brokers, and False witnesses,
who belike your own lyes to be true, whiles
ye turn the truth into a lye, for the time will
escape when few will belike you, though you
aspeak true, seeing you have set your wits to
awork (on tenger looms) for artificial Evasions
from natural Obligations (besides Army-Decli-
nations) and God will frustrate the tokens of the
lyars! /sa. 44. 45. yea, woe to those Foxes who
with fire brands at their tails have leapt into
a flame, for they shall burn up themselves in
their own mischief, and he that teacheth lyes
is the saye, saith the Prophet, /sa. 9. 15. woe to
them that are serving themselves or the times
for their own ends, because yet a little while
and they will see the times to be served upon
them for Gods ends. And woe to the Sci-
entists, who are now the Centre, wherein all the
lines of Intelligence meet from foreign parts, be-
cause the time will come quickly whenon all the
lines of most notable intelligence shall run from
you, and be reported of you into foreign parts!
Woe to you Tyrants and Nimrods of the earth,
that do now rule over the Saints and make them
to howl, /sa. 61. 5. because the time of the end
doth come wherein you shall howl, and the
Saints shall rejoyce and rule over you, /sa. 14.
2. and there was written therein Lamentation,
mourning and weeping, Ezek. 2. 10. Even so Amen, Dan.
7. 18. but the Saints of the most High shall take
the Kingdom.

JOHN ROGERS.



The time of the End.

Wherein is shewed, that until the three years and half begin, (which are the last of the 1260 days) Gods people will not understand the period of the Fourth Monarchy, and the Beasts dominion. But when that Time shall come, they shall have (before its expiration) the certain knowledge of it, by the appearing of a Little Horn, the later Apostacie, and a Beast. The particular Characters of which little Horn, Apostacie and Beast (as the holy Ghost in Scripture sets them down) are here opened, and so left for the Wise to understand, by application.

THe great Business of Christs little Flock at this time, is about the understanding of the Times, to know what Israel ought to do; when Daniel and John's Numbers shall end, the Spoiler cease to spoil,

B

and



and the **STONE** begins to smite
the Image. Many of the Lords
Worshippers have spent their studie, and
much time in the search thereof.
And no marvel, considering how
necessary it is that the **SET-TIME**
be understood, before any Action
can safely be undertaken by the
Saints of the most High against Baby-
lon. Among others, I (who am one
of the least of the flock) according
Jer. 50. 58. to the measure of grace given me,
have, with a broken and humble
spirit, sought the Lord, and searched
diligently the Prophecies, to finde out
the end of these Wonders. Now after
much seeking, and long waiting up-
on the great Revealer of Secrets,
what I finde upon my heart (as
given in I hope from God) to be
Truth, I shall willingly make it
known unto my brethren and compa-
nions in tribulation. And because
the way which I shall take, hath
not been (I think) observed before,
I shall therefore endeavour to ex-
preis my minde, and meditations of
my heart, the more plainly: and will
first

first lay down certain General Considerations; to the end, what I shall say afterward (as more home and proper to the TIME) may the better be understood.

CONSID. I.

To understand the Times, it is of great use, that the Prophetical Numbers be distinguished, and rightly applied: that is, to know what Numbers are proper to the Gentile-Christians, and what to the Jews. These, viz. *Until a time, times, and the dividing of time*, Dan. 7. 25. So Chap. 12. 7. *It shall be for a time, time, and half.* Again, *the forty and two months*, Rev. 11. 2. and *the one thousand two hundred and sixty days*, v. 3. and the Witnesses lying dead *three days and an half*, v. 9. So again, *the 1260 days*, Rev. 12. 6. and the *time, and times, and half a time*, v. 14. these Numbers (I conceive) concern the Gentiles, as proper to their work and time. But the *two thousand and three hundred days*, Dan. 8. 14. and

The time of the End.

the one thousand two hundred and
thirty days, *Deut. 32. 11* and the
thousand three hundred thirty and five
days, *vers. 28*, are to be understood
of the Jews onely, *offshott 251*

Again, as these Numbers are to
be distinguished, so they must be
kept apart. For the Gentiles account
and the Jews do not (as I take it)
contemporize. The Gentile-Saints
will be upon their work (how long
I shall not say, but) before there
will be any life or visible stirring a-
mongst the Jews. This to me is
evident, by the order of the Vials,
if well considered: five of the Je-
ws, are to be poured out by the
Christian Gentiles, before the Jews
awake under the sixth Vial. And as
for these Vials, or seven last plagues,
I humbly conceive (though many
good men are otherwise minded)
that none of them are yet poured
out. Besides, I take it, *Moses*
words, *Deut. 32. 21*. have this
meaning, that the Jews shall be pro-
voked to rise, and seek their own
enlargement and liberty, partly by
the

the example of the *Gentile-Satels*
when they shall see the *Lords work*
prosper in their hands; against the
Western Beast: and partly by the
assistance and help which they shall
have from the *Gentile emperors*
Hs. 1. 66. 9.

CONSIDER. It will not be known, when the

fourth and two months and one third
shall be hundred and sixty days shall
end; (the Time of the *Beasts* reign;
and the *emperor* shall reign in his
last; until the three years and half
are come. For howsoever these
three years and half are to be recko-
ned in the number of the one thou-
sand two hundred and sixty years;
yet must this last time begin (yea, I
think, well-nigh expire) before the
Wise will understand that the set and
appointed Time is come. This to me
seems very clear, by the Angel's
words to Daniel: But thou, O Da-
niel, shut up the words, and seal the
book, even unto the Time of the end,

The time of the End.

Chap. 12. 4. Again: Go thy way, Daniel; for the words are closed up, and sealed, till the time of the end, Chap. 12. 9. *119*

Three things are here observable:
 1. The opening and understanding of the *Vision*, is refer'd to a certain and prefixt time; and not to be reveal'd till then. 2. In both places, it is called, *The time of the End*: which methinks must needs be, the *thrice yeare and halfe*. for I know no other time but this, that period the number of the one thousand two hundred and sixty years. 3. He saith not *times*, but *time*; intimating, howsoever the whole account should have several times, or periods, (in respect of the divers actions of the *Beast* Civil and Ecclesiastical; and the various changes and condition of the *Witnesses* and *Woman*, all the time of his Tyranny) yet the *unsealing* of the *Book* should not be, till the *last time* of all the several periods. So Habak. 2. 3. *The vision is yet for an appointed time: at the end, it shall speak, and not lye.*
 What

The time of the End.

7

What can we understand by the end, and the appointed time, but as Daniel hath it, the time of the end; that is, the three years and half: then is the vision to speak, and not before. : So Rev. 3. 13. For the time is at hand. And Chap. 22. 10. Seal up the sayings of the prophetic of this book: for the time is at hand. For my part, I cannot conceive what time may be taken, as distinct from other times, and proper to the places, if not the three years and half. But that in Daniel seems yet to be more full: It shall be for a time, times, and an half, Chap. 12. 7. What shall be for a time, times, and an half? till the end of these wonders; that is, before they shall be opened. As if he should say, So far forth as the Christian Gentiles are concerned in these wonders, the manifestation of them is reserved, till the three years and half; and then the wise shall understand.

Here observe, 1. It should be no cause of stumbling unto any person, that many good men have mis'd

of the time in their accounts, feeling in their time; ~~the words were closed up and sealed.~~ 2. The cause of their mistake, was not (as some think) of an impossibility, as if ~~the time of the end~~ were not to be known: but because ~~the appointed time, or end,~~ was not then come, in which the vision ~~was to speak.~~ 3. Such as are now enquiring into the numbers of *Daniel* and *John*, to know when the *Beast's* dominion shall end, ought to munde whether they are come to ~~the time~~ of the end, in which (and not before) that great Mystery is to be known.

CONSID. III.

The way which some good men have taken, to finde out the period of the *one thousand two hundred and sixty years*, viz. by beginning at the head of the account, is not (in my opinion) the best nor surest. For here we must credit (and depend on) humane Histories, and Records of Nations; things so uncertain and disagreeing among themselves,

as nothing but conjectures and
guesses can be concluded and ga-
thered from them. And hence it
is, that many have been misled con-
cerning the *times*: whereby others
have taken advantage to condemn
all, which search the *times*, and the
Prophetical Numbers of the Scri-
pture, as meddling with things too
high and secret. *Quodlibet* *pro* *inde*
210 If any should ask, Why are these
Numbers mentioned as *fourty* and
six hundred, and *one thousand two*
hundred and sixty days? I answer:
The Lord would have us know,
how long the *Beast* should reign,
and the *woman* continue in the *wild-
erness*; that his people might wait
with the more faith and patience
till their enlargement came. Nor
that when the *time of the end* should
come, he would carry them back to
enquire what was done some thou-
sands of years before, or search un-
certain Stories for the *rise of the*
Beast: I take it, he hath a neerer
and better way to lead them in;
more free from doubts and mistakes
then

then the other, and cast to be
found out and known by babes and
sucklings. *For I have said, saying unto
them, though fools, shall not err in their
judging.* *Isa. 29. 18.*

C O N S I D E R N E W
So for the Signs of the times,
which are much spoken of, and mat-
ter of singular joy amongst Saints
everywhere. These show us with-
out doubt, that the kingdom of God is
nigh, and that the great work of the
Lord is approaching upon us: but
as to the *fit time* they come not
home. And therefore we must have
more light then these, to order our
motions by. For example: be it
granted, that the Lord hath a peo-
ple enquiring after the Numbers in
Daniel and John, much enlightened
in the work of their generation; take
pleasure in Zion's stones, and favour
her dust; are a willing people; and a
praying people; and such as have
their hearts raised up against Baby-
lon to take vengeance on her. I say,
grant

grant all this (as blessed be *Jehovah*, it is all true, and more too,) yet it will not follow, that the *one thousand two hundred and sixty years* (the time of *Antichrists* reign, and the *Womans* persecution) must therefore end this year or the next. I confess, these are blessed *Signes*, and tidings of great joy; and do evidently declare (like the tender branches and leaves of the fig-tree that Summer is nigh) that the Lord will arise and have mercy upon *Zion*; and that the breaking work of the *Same* is not far off. But yet they do not tell us how nigh the time is: this must be known some other way. When the *Dove* brought to *Noah* in her mouth an *Olive-leaf*, he knew that the waters were abated from off the earth: yet he went not forth of the *Ark* till the Lord did call him, *Gen* 8. 11, 15. Indeed these *signes* (like the *olive-leaf*) do plainly demonstrate, that the *Antichristian deluge* (which hath so long covered the face of the earth) is towards an end: nevertheless, we must

The time of the End.

must abide where we are, till we hear that great voice out of the temple, saying in the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth; Rev. 16. 1.

C O N S I D E R

So again, howsoever Providence is to be observed, and followed, when people are called forth to their work; yet we must take heed that we make not Providence alone our call. Moses, Gedeon, David, and others, improved providences; but it was after they were confirmed, that the time was come wherein they were to serve their generation so and so: and in such cases, we are still to follow Providence. When we know the forty and two months are expired, and so the time come, in which the Lord God of heaven and earth will set up his kingdom, take away the dominion of the little Horn, and execute vengeance upon Babylon. Here we must, in the prosecution

cution of the judgement written, and follow the leadings of God in his providential dispensations, it hath been the practice of worldly powers, to justify their unrighteous Wars and Murthers, by crying up Providence: As if their Victories and Conquests must needs be lawful, because of the Opportunities and advantages which they had; though yet no otherwise then what Thieves and Highway robbers may pretend to. *Saul* fell twice into *David's* hands: might not this be thought a Providence, as leading him to take the kingdom? but there was something more in *David's* eye; (as he waited for the kingdom) namely, the Appointed time.

CONSID. VI.

Therefore neer or about the period of the one thousand two hundred and sixty years; that is to say, in the last three years and an half of that Number, certain most remarkable and wonderful things will come to pass:

pals: for there shall appear then a *Little Horn*, of which *Daniel* speaks, Chap. 7. the *later Apostacie*, foretold by the Apostle, 1 Tim. 3. 1, 2, &c. and a *Beast* ascending out of the bottomless pit, who shall slay the *Witnesses*, Rev. 11. 7. These things shall be so obvious and plain, not only in respect of the certain time when they did rise; but so exactly agreeing in all things with the Scriptures, as hereby the wise shall understand, that now *The Time of the End* is come. Concerning this notable Time, I finde many Writers both ancient and modern to mention it; although not agreeing in their Application. Some think these three years and an half shall be immediately before the ultimate or last Judgement: Others, a little before Christ's personal coming to reign on earth. Others think (of which opinion I am) that these three years and an half (in which will be the *Little Horn*, the *later Apostacie* and *Beast*) shall be a long time before the Judgement of the great day;

day ; yea, and many years before Christ's personal appearing. But howsoever in application they differ ; yet in these two great points, they agree : 1. That these *three years and an half* do period the *forty and two months*, and *one thousand two hundred and sixty days* ; and that there shall be in this Time a *Little Horn*, a *great Apostacie*, and a *Beast ascending out of the bottomless pit*. 2. Immediately after these *three years and half*, there will be a visible and universal change of things throughout the whole world : For the *Little Horn* shall be destroyed, *Babylon* fall, all earthly powers broken to pieces, and the *Saints of the most High* raised up, to a most glorious and blessed estate. Neither is it to be thought strange, that this hath been the opinion of some men in all ages, since the Primitive time, even hitherto : for if the *Prophecies* be read with heed and observation, so much (in my understanding) lies open and very clear in them. But of this more hereafter.

CON-

CONSID. VIII.

Now for the *characters* of the *little Horn*, the *later Apostacie* and *Beast*; this must be heeded: Look as the Scriptures set them down, so they must have all their full and due accomplishment: yea more: these *Characters* (at least most of them) cannot be applied to any persons or things, (without force to the Text) but onely to *THAT little Horn*, *THAT Apostacie*, and *THAT Beast*, which are to be in the *three years and an half*. Hence I may say, (though with much tenderness) some have very much wrested the Prophecies, in applying the *Little Horn* to this man and that man; the *Apostacie* to be meant of such persons, and the *Beast* to be understood so and so; the which applications in many particulars have no ways paralleld. But there is no need of doing so: for when the *three years and half* come, there shall appear such a *Little Horn*, *Apostacie*, and *Beast*,

Beast, as all the Scripture-characters shall fall in, (together) and every way with them.

CONSID. VIII.

Though we might finde out a little Horn, characterized according to Daniel; but no Apostacie: or suppose an Apostacie, and a little Horn; but no Beast slaying the Witnesses: This could not be the three years and an half: for (I conceive) all three must be at one time, begin and end together. Not minding this, some have been mistaken, in taking the little Horn single and apart from the Apostacie and Beast; and would have him to be many hundred years before the two later were in the world. Whereas to me, the one shall not be before nor after the other, but (as I said before) contemporize. Of this likewise I shall speak more, when I come to the particulars.

CONSID, XI. K.

But the great Question is: Seeing the period of the one thousand two hundred and sixty days shall be (as I think) in this way and manner made known, (viz. by a little Horn, an *Asp*, and *Brass*, appearing in the last three years and half) By whom and how will the Lord do it? This (methinks) is shewed in *Daniel*, chap. 12. 3, 6, 7, &c. Two are said to stand by the river, the one on this side of the bank, and the other on that side of the river. These two, I take to be Types: the one of the *Gentile-Churches*, the other of the *Jews*; to whom *Jesus Christ* (the *Man clothed in linen*, which was upon the waters of the river) being ask'd of both (for the world was not in the text) How long shall it be to the end of these wonders? the *Gentile-type* is answered first, *vers. 7.* It shall be for a time, times, and an half; and so referr'd to the three years and an half: as if he should say, What concerns you

you Gentiles as to the understanding of the Visions and Prophecies of this book, *the words are sealed up for a time, times, and an half*; and when that time shall come, namely, the last three years and *an half* of the *one thousand two hundred and sixty years*, I will put of my Spirit into some of my servants, (represented here by *one of the two standing on the bank of the river*) whereby they shall open this great mystery to the Churches of the Saints among the Gentiles. Fulfilling herein what is said in the Prophet, *Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets*, Amos 3.7. As for the other, (carrying the type of the Jews) he hath his answer, vers. 11, 12.

Again, (I conceive) the *Gentile-type in Daniel*, is the same with *Rev. 18.1*, that *angel which cometh down from heaven having great power, and the earth was enlightened with his glory*. If the order of things be duly observed, *enlightning goes before*

The time of the End.

the work: I say, before ~~judging~~ the
Image, and rendering vengeance upon
Babylon. It is true, the followers
of the Lamb are bid to reward her
as she hath rewarded you; and double
unto her double, &c. vers. 6. yet so,
as to be enlightened first; the which
enlightening must needs be under-
stood (part at least) of the set and
appointed time, when to begin so re-
ward her.

See a Book
intituled
Truth with
Time.

That none of the seven last plagues
are yet poured out, I have given
some Reasons publikely. Now
whereas unto John is shewed in the
wilderness the judgement of the great
whore, by one of the ange's which had
the seven vials; Rev. 17. 1, 3. this
may be gathered: That neer or a-
bout the time of the woman's com-
ing out of the wilderness, (John car-
rying the type of the Church in that
present state) the destruction of Ba-
bylon (as to the set time) shall be
made known unto some of the
Lords faithful servants; by whom
others shall have it revealed to
them, and whom he will employ,

to pour out vials of wrath upon the
kingdom of the Beast.

CONSID. X.

The time being known, when
the three year and half shall end;
that which follows next (and im-
mediately upon the expiration of the
fore said time) will be to do, what
the Lord commands his sanctified
ones. Lift ye a banner upon the high
mountain; exalt the voice unto them,
shake the hand, that ye may go into the
gates of the nobles, Isa. 13. 2. So Jer.
50. 2. Declare ye among the nations,
and publish, and set up a standard;
publish, and conceal not, that Ba-
bylon is taken. The publishing of
this war against Babylon, will be (I
conceive) by the angels, Rev. 14. 5,
8, 9. and that voice from heaven,
Rev. 18. 4. These shall gather the
Saints together, Psal. 50. 5. the hun-
dred forty and four thousand, Rev.
14. 1. the called, chosen, and faith-
ful, Rev. 17. 4. at their rendezvous to
the Lamb on mount Zion, where the
Lord of hosts will muster the host of
the

Isa. 51. 12. *the battell*, *Isa. 13. 4.* So that the Lords people shall not go forth in haste, nor conceal their work, or do things covertly; but come out in the light, and boldly, as *Israel* did out of *Egypt*. They shall have Gods presence to visibly and powerfully with them, that the enemies, through a dreadful fear, shall not know what to do for their own safety, nor how to oppose the work of God in the hands of his mighty ones. As it is said of *Barak*, *Gideon*, *Samson*, &c. that the Spirit of the Lord came upon them, and in that Spirit they went forth, conquering and to conquer: so now, the time being come, and known, the like Spirit will be in the *Lambs* followers, a faith to which all things are possible. And in this Spirit and faith (I believe) those who are now waiting for to see that day of the Son of man, shall rise up in the places where they are, and joyne together against *Babylon* and all her helpers.

Hence the present worldly powers may take notice, how plainly that

Scri-

Scripture is fulfilled upon them:
THEN IMAGINE A MAN
THROWING Psal. 2. 1. with poor
 wretches you have indeed, in such
 counsel against the fish kingdom, Eze.
 1. These men which are for that
 Kingdom, will not till all the set
 time be come and known. Then
 2. They will publicly proclaim
 war against Babylon, and say, *The day*
of the Lords vengeance, and the year
of recompence for the controversy of
Zion, is come. 3. As it is the Lords
 cause and work, so they are sure,
 whosoever resisteth shall be broken
 to pieces, and become as the chaff
 of the Summer threshing-floor. Did
 not the first Monarchy fall before
 the second, so that before the third,
 so again the third before the fourth,
 when their times ended; and must
 not this fourth fall likewise before
 the fifth, in the appointed time?
The zeal of the Lord of hosts will per-
form this. But it seems they have
 no Gamaliel now in their Councils:
 I say unto you, Refrain from these
 men, and let them alone: for if this

confronted with the world of men, and
will deliver us from the hands of the
Gentile, and deliver us from the hands of the
Gentile, even to fight against Gode
Acts 3:21, 22.

Q N Scl Diw X I.

Though I shall here but speak o-
ver, what hath been hinted before;
yet, because the Consideration is
weighty, and much to our pur-
pose, I will adde a little. How
ever it be true, (as I am persuaded)
that the Visions and Prophecies of
the Scriptures concerning the pe-
riod of the *Beasts* dominion, will not
certainly be known till the three
years and half begin, (and probably
the greater part expired.) As *Daniel*
knew not the deliverance of Gods
people to be so nigh, till the very
year (or less) in which they were
delivered: see *Dan. 9, 1, 2.* with
Ezek. 6, 1. nevertheless when this
time comes, before it expires, the
knowledge of it shall be given us to
some, as they are seeking the Lord
by

by fasting and prayer, and searching
the Prophecies, 2 Chron. 20. 13, 14.

This appears.

First, by Day. 12. 10. The wise
shall understand. If the letters and
scope of the place be noted, two
great Truths are there set down.
1. The holy Ghost speaks not of
understanding in a large sense, but
restrains it to a special and proper
understanding: that is, they shall
know the end of these wonders, ver. 6.
As Noah knew the time when the
flood would come, (before it came)
of which the world was ignorant:
so the end of the one thousand two
hundred and sixty days (before it is
finished) shall be revealed to the
wise: but none of the wicked shall un-
derstand. 2. The wise shall not un-
derstand this, till the time of the end:
so much likewise is held forth in
the place. The three years and half
must begin: and to know that such
a time is come, there will be a little
Horn, an Apostacie, and Beast;
whereby the wise shall have such
understanding.

2. That

2. That the ~~time~~ ^{time} will be known, before the ~~fourty and two months~~ ^{fourty and two months} expire. I think so much is manifest, by comparing *Dan. 7. 9* with *Rev. 10. 6*. The first tells us, that the words are to be opened at the time of the end: now this must be, before the ~~fourty and two months~~ ^{fourty and two months} are expired: for the other tells us, After that, there shall be time no longer. Besides, if the two texts be observed, they belong to one matter & time. The one saith, the opening of the Mystery of God is left to the *three years and half*: the other, that it shall be opened before that time goes out.

3. I finde, that one of the *four living creatures* gives unto the *seven angels* seven golden vials full of the *wrath of God*, *Rev. 15. 7*. but these angels are not bid by him to pour them out; that is done afterwards, by a voice out of the temple, *Rev. 16. 1*. The giving of the vials (I conceive) is the opening of the mystery of them, as to the time when, and the work how to be done; & so to prepare

part the angels for the execution of the wrath: and all this before the end. So Bee their call to it, seems to be after the forty and two months are expired: He hath shewed his people the power of his works, that he may give them the heritage of the heathen, *Psalm 114. 6.*

CONSID. XII.

Seeing, according to the determinate purpose and counsel of God, to the little Horn, the later Apostacie, and Beast, three years and an half are allotted; this I would gather, as my own apprehension, That the Lord of hosts will not make his worm Jacob a new sharp threshing-instrument having teeth; nor Israel his battle-axe and weapons of war, with which he will thresh the mountains, and break in pieces Nations, destroy Kingdoms, &c. until the foresaid time, that is, the three years and half, are accomplished. This Jews came not forth from Babylon, by the Proclamation of Cy-

remotill the seventy years were full
filled. Neither were their fathers
before them brought out of E-
gypt, till the whole time was run
out, which the Lord had fore-
appointed for their sojourning
there. And as *it came to pass* (saith
the text) at the end of the four hun-
dred and thirty years, **EVEN THE
SAME DAY** (it came to pass) that all
the hosts of the Lord went out from the
land of Egypt; Exod. 12. 41. So
now, in the spirit of meekness be it
spoken, it is not the Lord's minde (I
verily think) that the Stone should be
smiting the Image, or the little Horn,
to take away his dominion, and to
consume and destroy it, until the
times, times, and dividing of times, be
long; which by divine counsel they
are to have, as now bases blind
-s. Now whicless some may object
that saying of Christ, *For the elects
sake these days shall be shortened*, Matth.
24. 22. Mar. 13. 19, 20. as if this
might be gathered from it, That the
set time mentioned in Scripture, viz.
the

the forty and two months, and the
three years and half, may be short-
ned, and so Gods people go forth
before it be expired: I answer:
There is (I conceive) a great mistake
in the understanding of that place.
For Christ speaks not of any short-
ning of the set and fixed time allow-
ed the little Horn, or Babylon, or the
Witnesses prophesying in sackcloth,
or their lying slain: but the meaning
is, There would be such calamities
and miseries in the world, that unless
the Lord should shorten the time, no
flesh could be saved. But of what
time speaks he? not of the fixed
time; that is, he means not the
one thousand two hundred and sixty
days, or forty and two months, or the
three days and half: but speaks of
Time largely; as if he should say,
If the Lord should permit these ca-
lamities to continue many thousand
generations, there would be a con-
sumption and end of all mankind:
but for the love he bears to his cho-
sen, he hath shortened the time: that
is, in his holy counsel determined:
the

the woman in the wilderness, and the
Wives prophesying in sackcloth, shall
 not exceed such a time. So the *lit-
 tle Horn*, the *Beast* and *Babylon*, &c.
 So that by shortning the time, he
 means not any set time of years
 mentioned in Scripture; but *short-
 ned*, that is, it shall not exceed the
 years so and so appointed.

CONSID. XIII.

But that I may not be mistaken
 in some things I said before; as
 first, *Beginning at the head of the ac-
 count*: thus I would be understood.
 Howsoever (I think) it is very un-
 certain, to know exactly the period
 of the *Beasts* dominion, beginning at
 the head of the account; neither doth
 the Spirit of God intend to lead
 his people in such a way, viz.
 through the confusion and contra-
 diction of humane Histories, to
 finde out *CERTAINLY* the time of
 the end; but in the way here men-
 tioned. Notwithstanding, if it
 come

come to pass, that some good men,
by their labours and studie (*begin-
ning at the head*) do period their ac-
count with our *three years and half*,
(or miss not much) the blessed truth
by this is the more confirmed, and
the Lords good hand and wonder-
ful providence greatly seen in it.
Again, heretofore, both others, and
my self too, have sought to finde
out the *end of the Numbers*, by
searching the *rise of the Beast*; be-
cause then we understood no other
way: and in that respect (*follow-
ing the light we had*) the Lord no
doubt was well pleased with our
upright endeavours, yea and gave a
blessing to it; witness the fruit and
advantage which many precious
souls in this Nation have had there-
by. So that I am so far from seek-
ing to have the blessed memory of
our former *Worthies* any way dark-
ned, as I profess in the fear of God,
I judge my self to come short of
many of them: and if any thing
delivered by me, be clearer in re-
spect of the *time*, it is because *THE*
TIME

TIME OF THE END, is now
 nearer then when they wrote. *13*
 So for the *Signes of the Times*, I
 am for them (rightly improv'd) as
 much as any man: *When these things*
begin to come to pass, then look up (saith
 Christ) *and lift up your heads for your*
redemption draweth nigh. Luk. 21. 18.
 Indeed these Signes by Saints in all
 places ought much to be minded.
 Christ blamed the Jews, for their
 neglect of this thing, *Matth. 23. 3.*
 And I must confess, from the *Signes*
of the times, I have had much light
 and encouragement in this present
 Undertaking. Onely my opinion
 is: To know when the *set-time* is
 come, for the *Stone* to begin to smite,
 and the *last plagues* to be poured out,
 we have no Scripture-light to be
 guided by, but the *three years and an*
half. And when this *time* is come, it
 will be as easie to know the begin-
 ning and ending of it, as to discern
 the *Little Horn*, the *later Apostacie*,
 and *Beast*.

CON-

CONS. D. XIV.

To conclude with an humble and
 brotherly word to all, in all places,
 who are for the *Kingdom-work*, and
 desire to follow the Truth in love
 and light. I have no designe (O ye
 precious ones) to weaken your
 hands or hinder you in the work of
 your *Generation*, and your appear-
 ing for your KING and mine; but
 rather to strengthen and encourage
 you, in whatsoever is from him and
 for him. These *CONSIDERATI-
 ONS* I shall leave with you, as a
Manuduction to the other Part. All
 which gathered together, I speak
 thus. It seems to me, (as grounded
 on Scripture) that the *three years*
and half begin, and are well-
 nigh expir'd; (which are the last of
 the *one thousand two hundred and six-
 ty years*): Gods people will not un-
 derstand the period of the Time,
 neither may we say, that such
 a time is come, unless we see the

Little Horn in Daniel, the Apostacie foretold of Paul, and the Beast slaying the Witnesses; all these must appear together, with all the Characters specified in the places, and contemporize.

When such a time is come, Saints shall certainly know it, before it doth expire.

4. By all the search and enquiry that is made, I do not see any way but this, to finde out the time of the End, if we take the Word of God for our light and guide; that these three years and half are finished, the rod of the Lord strength will not go out of Zion, so that to begin war against Babylon, or any of the Powers of this world, upon the account of the sixth kingdom, is not (I humbly conceive) to subvert the Lamb, but to go before him. For, if the foretold three years and half be not come and ended.

Lastly, seeing we are not sent back to search the ending Histories of old times, and to enquire what was done many hundred years ago,

it doth therefore behove all such, who are running to and fro, that ~~they should stay themselves~~ to **STUDIE** **THE PRESENT TIME**, whether the things which must be in the last three years and half, are already come, or not.

0527BD

Self-Absorption

南京·南京·南京·南京

get from me: I will show
downing Kander with ex-
know a ready; what do you

D **THE**

D 2 THE

the same way as the other two, but the results are not as good as those of the other two.

1947-1948

...any further than to say
...for the purpose of the

as the future of the world.

shall all be over the world, and
 the time of the End, shall be
 the time of the End, shall be
 the time of the End, shall be

THE
 CHARACTERS
 OF THE
 Last Apostacie,
 OPENED.

I know already, what the understanding Reader doth expect from me: If the *three years and an half* are begun, that I shew him the *Little Horn*, the *Later Apostacie*, and the *Beast ascending out of the bottomless pit*, with all their *Characters* set down in sacred Scriptures. If I do not this, and make it plain upon tables, that he may run the *Thread* of the *Prophecy* be received. For I desire no mans belief any further then he see every thing well and fairly proved.

Now because from the *Apostacie* (as the *bottomless pit*) the *Beast* ascendeth,

deth, who with his Horns say the
 messiah shall therefore begin with
 the Apostacies. And here we have two Que-
 stions. 1. Why the Apostacie in 2 Tim 3
 must be in the last seven years and an
 half. 2. How it appears, that the present
 Apostacie of our times, is that Apostacie
 of which Paul speaks should be in
 the last day. The particle *et*
 likewise, or *beside*, carries the mat-
 ter back to the former Epistle, chap.
 4. 1, 2, 3. and his meaning being
 opened, it is as he should say: In
 thy person, I speak to all Saints of
 future ages, and would have them
 forewarned of two great Apostacies
 which shall arise in the Christian
 Church before the time of the end.
 And these distinguished, 1. By
 their Times. The former shall be in
 the later times; that is, when the star
 leviath is taken out of the way, then shall
 the wicked be revealed: 2 Thess. 3.
 7, 8, meaning the Great Whore, or

kingdom of the Beast: the other will be in the last days, near or about the period of the Beasts dominion.

2. The former Apostacie shall be in Doctrine: Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy: forbidding to marry, and commanding to abstain from meats. The later will be in manners and conversation: Men shall be lovers of their own selves, covetous, proud, &c.

Again, that by the last days, the three years and half are meant, I prove it thus: The Word of God doth not onely distinguish between Time and Time, (as there is a set time to every purpose under the sun, Eccles. 3.1.) but likewise shews, that all Prophecies have their due accomplishments in their fixt appointments. Thus there was a time for the Dragon to reign in the Roman Heathen Emperours: and that Time must be expired, before the first Apostacie, or Antichristian kingdom could arise: 2 Thess. 2. 3, 7, 8. So there is a time for the two Witnesses to prophesie in sack-

sackcloth: which time must be finished, before they are slain in their Testimony. Again, being killed in their witness, they will live three days and an half unburied: which is another distinct time, as appears to the reader.

For Application: This later Apostacie cannot be carried up to the persecution of the Saints under the Heathen Romaine Emperours: I think no man holds it so. Nor can it be referred to the time of the witnesses prophesying in sackcloth: for then the last days were not come, for there was a time after them. Neither can it be understood of a time after the sackcloth witnesses are risen, for then there shall be time no longer, Rev. 19. 6. to wit, either for the first or second Apostacie; but both are to be destroyed, and the kingdoms of this world become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever: Rev. 11. 12, 13, 15. Therefore I take it (neither before nor after) the later Apostacie must necessarily contemporize with the last three years and half. So that three

years and an half is the whole time
of the later Apostacy, answering to
the time of the first.

But the other is the great Point,
How it can be proved, that the A-
postacy of this age, is that Apostacy
of which Paul speaks; 2 Tim. 3.

The matter being weighty, I shall
speak the more to it, yee will bow-
els and tenderly; fighting for the
abominations that are done in the
midst of us; and mourning for
them, as the Prophets did for back-
sliding Israel and Judah.

First, it appears by the Scriptures,
that the two great Apostacies shall
in many things be like each other:
the former being a Type of the later.
Concerning the first Apostacy

It had its rise in the true Chri-
stian Church, and among the pro-
fessors of the Gospel. Hence it is
called, a departure from the faith,
2 Tim. 4. 1. and a falling away,
2 Thess. 2. 3. And of this Apostacy
(I think) Paul speaks: For I know
this, that after my departing, shall grie-

*new wolves enter in among you, not
 sparing the flock: also, of your selves
 shall men arise, speaking perverse things,
 &c. Acts 20. 29, 30. Secondly, as
 the first Apostacie had its rise in the
 Church of Christ; so the cause of
 it was, for that men were lovers of
 their own selves, covetous, proud, &c.
 Through covetousness shall they with
 feigned words make merchandise of
 you. 2 Pet. 2. 3, 2 Thess. 2. 4. Third-
 ly, this Apostacie being made through
 self-love, covetousness, pride, &c.
 there was one appointed to be
 Head or King over it, Rev. 9. 11.
 called, That man of sin, 2 Thess. 2. 3.
 The lawless one, ver. 8. The angel of
 the bottomless pit, Rev. 9. 11. and (ty-
 pically) the Little Horn, in Dan. 7. a Sac. Co
rem. l. 2.
 To this King or Head of the first
 Apostacie, it was given to change Tic. 7.
 times and laws; as (a) Having all b Nich. dist.
 power in his hands, and (b) being a- S. Rom. in
Gloss.
 bove all, and to be obeyed by all: For c Jo. de Pa-
 (c) he is (*dominus omnium temporalium* rificis potest.
us, solus verus Dominus) The true Rex & Pap.
 and onely Lord of all Temporal d Peter de
Palud. de
potest. Pape
 things, (d) *Non potest subicere se* Com. l. 4.*

Concilio generali. He cannot subject himself to a general Council.

e Inter ca-
sus Papa-
les.

(e) *Lex non subiecit ulli; iudicium est pro lege.* He is subject to no law, and his judgement is instead of law.

f De con-
cessione
p. abendæ
Gloss. de
Constit. li-
cet Duran.
l. 2.

(f) He hath all manner of law and right (in *scrimo pectoris sui*) in the closet of his own breast. (g) *In illis que vult, est ei pro ratione voluntas.*

g Transf.
Episc. C.
quanto in
Gloss.
b Inno. 3.
ext D. con-
cess. præb.
C. propo-
suit.

In those things which he will, his Will is unto him for Reason. His power is absolute, and extendeth as far as himself listeth. He may do all things (h) *supra ius, contra ius, & extra ius.* Above Law, against Law, and without Law. (i) *Facit quicquid libet, imò illicita.* What he pleaseth he may do, yea although un-

i Fran. 2o.
robel.

lawful.

k Hugo in
Gloss Dist.
40. C. non
nos.
3 Bellarm.
de Rom.
Pontif. l. 4.
c. 5. in fine.

Besides, as for the Head of the first Apostacie, he must (k) not (say they) be judged by any man, for any crime either of murder or tyranny, but rather be excused. (l) *Si Papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia, credere vitia esse bona, & virtutes malæ, nisi vellet contra conscientiam peccare.* If

this

this Head should erre in ordaining
evil things, or prohibiting good
things, the Church is bound to be-
lieve the evil things to be good,
and the good evil; unless she will
sin against conscience. *Wald. l. 1. c. 6.*

Again, whereas (m) All other persons *m Greg.*
senes and judgements both of *Con. q. 3. C.*
epts and persons may be examined, for quat.
that they may be reformed: but as the
Head of the first Apostacie is above
all Civil powers, and free from all Con-
stitutions whatsoever: So (n) what- *n Ulricus*
soever he acts, approves or disapproves, *Wald. con-*
men are bound, without either judging, *fessionale,*
or disputing, or retracting, to approve & de Sacr.
or disapprove the same. For here,
(o) obedience must be without enqui- *o Cardinal.*
ring, as a horse is obedient to his master: *Cusan. Ex-*
and it were (p) heresie to think other- *erc. l. 2. c. 6.*
wise. *p In Sept.*
To know therefore whether the *Ext. Jo. 22.*
Apostacie of this age be it, of which *Tir. 14. C.*
Paul speaks; we must consider the *cum interl.*
Parallel. 1. If it be the same, it *Gloss.*
hath its beginning and rise in the
Churches of Christ, and among
eminent professors of the Gospel: *this*

this appears, by having infor-
 mation of the Lord's will, and
 not, as the root of the
 springs, so much will shew pre-
 sently. (3.) If it be the law of the
 crie, it must have a Head conformable
 to the first, who in his actions must
 speak great things, as the other did.
 Dan. 7. 8, 20, 25. It is given into my
 hands to change times and laws, and
 therefore I will do what I please, and
 whether shall there be any law, but accord-
 ing to my will. I am above the people,
 and all their Representatives, to call
 them when I please, and to break them
 to pieces at my pleasure. What I will,
 shall be for Law, whether it be above
 Law, or against Law, or without Law:
 neither may any man say, (Sir) why
 do you so? For I am not, nor will not
 be subject to any Law, nor responsible
 for my actions to any Council, Court or
 Judicatory whatsoever. Whom I think
 fit to banish, imprison, or any other way
 to destroy, that I will do; neither am
 I bound to give any reason to any man
 for it. Those that acknowledge me to
 be their Head, must justify whatsoever
 I do.

I do: for I judge him a State Heretick and traitor, that shall question my power, or say that I may not do what I will. I am free from all Constitutions of man: all are bound to obey me, without judging, disputing, or retracting: I say, All my commands and commissions must be obeyed; without enquiring of Reason, as the Horse or Ass is obedient to his master.

You that are enquiring after the Time of the end, ought to minde this: It is not the present Apostacie which is come upon us, that the holy Ghost fore-tells in Timothy, if it agree not with the first Apostacie; namely, had its beginning in the Churches of God, and among professors of Religion: occasioned through self-love, covetousness, and pride; and hath a Head speaking great things, as did the Head of the first Apostacie. For judging and applying things; this I leave to the unbiassed Reader, it being my work but to open the Prophecies.

But there is one thing (and the Scripture notes it) in which there

two Apostacies agree not: The former, by reason of the abominable Lyes and damnable Heresies which were received, was a departure, both from the power of godliness, and the form too: The later being a falling away not in doctrines but manners, will keep still a form of godliness, but denying the power thereof.

* Hoc verbum est à re militari ad religionem traductum. Nam inter milites ut dicitur scriptum est, qui ordinem suum & locum in acie datum deseruit turpiter; vel qui à nobis ad hostes transfugit, qui etiam transfuga appellatur. Danxust. 4 de fide, cap. 25.

I have thought sometimes, what the reason might be, that the holy Ghost useth the word *apostasia*, (hence we say *apostacie*) being a word proper to Souldiers; and borrowing it from them, applies it to religious matters: Whether it might not be closely foretelling of some eminent and notable falling away which would be among such kinde of men in the last days, to the great scandal of the Gospel; being high and glorious professors thereof. But I proceed.

3. And before we come to speak of the particular sins set down in 2 Tim. 3. it is worth observing, the vices which are not there mentioned:

bd 1, as, Idolatry, Adultery, Murder, Drunkenness, common Swearing, and such-like: And no marvel, for these are of so gross a kinde, as they cannot well stand with a ~~form~~ of godliness, and be defended and pleaded for, as the sins there specified. Here again the judicious Reader is desired to consider, whether this come not home to the present Apostacie: can the sins which are left out by the Spirit of God, as Idolatry, Adultery, Murder, &c. be charged upon them, at least so eminently, visibly, and generally, as the sins in the text? As for the vices which are not nam'd, do they not prech against them, and punish them? But for the other which are nam'd, if they are not as plainly seen in them, as was the leprosie on Gehazi's forehead; they are not the MEN meant in *Timothy*: yd blowe 22 w 1.

So for the sins which are express'd we must not take it of personal failings, that is, of good men, who by occasion fall into such sins; for so we should condemn the generation of
 of

of the Hebrews. For who liveth, and sinneth not? But when the Apostle saith, Men shall be lovers of their own selves, covetous, proud, &c. he means such **MEN** in whom these sins do reign; and they live in them, and are under the power of them; and think it strange that other men run not with them into the same excess of riot, and therefore speak evil of them. This likewise must the Reader observe, that the sin is *Timothy* cannot be applied to the Apostates of this age, unless they walk after their own lusts: 2 Per. 2. 18 and are so far from acknowledging the evils which they have done, as that they are hardened in them, go on in the constant practice of them, and yet say, Stand by thyself, come not near to me: for I am holier than thou. *Isai. 63. 3.*

3. It was foretold by the wisdom of God in *Paul*, that the first Apostacie should be a departing from the Lord in points of Doctrine, that is (as I said) a turning aside from the Truth to lyes and vanities: 1 *Tim.*

4. 1, 2, 3. 1 Pet. 2. 1, 2, &c. The other; not in doctrine, but vicious walking? I hope the Reader will minde whether this is fulfilled in our time. Are not the *Tryers* zealous men against the Idolatry of the first *Apostacie*? They will tell you, there must be no inventions in Gods worship; but every thing must be according to the Pattern, viz. Church-Ministry, Worship, and Government. But what say ye to the Characters of the later *Apostacie*? are they not lovers of themselves, covetous, proud? &c. I wish, for their own sakes, it be not so. Since my thoughts were upon this *Apostacie*, I have been considering whether till now, from the rise of the first *Apostacie*, it hath been known, that at any time the Officers of true Churches, have so fallen in with the world, have gotten such riches, houses, lands, moneys? have liv'd in such pleasure, plenty, riot, pomp, and state? I cannot finde, that the like hath been before, and I hope after this time, it will be so no
 50 E more.

more. And indeed, I should have thought, this thing which is now come to pass very strange, had not this Apostacie been foretold, that in the last days there should be in the Churches of the Saints, and amongst the Ministers, Men, *Lovers of their own selves, covetous, proud, &c.*

4. If the present Apostacie be that, of which *Paul* speaks, the time under it will be perillous, hard, difficult. The Dutch translates *Schwert zellen, heavie, grievous, or troublesome*; because, saith their note, *The time will be full of grief and hard for the Godly, perillous* (saith *Diodate*) *in regard of the spiritual state of the Church.* The Reasons why the time will be so hard, and heavy, under the late Apostacie, may be these:

1. Because out of this Apostacie (as the bottomles pit) a beast shall arise, headed with a little horn, by whom the witnesses shall be slain. It will be a hard and heavy time, because the Rights, Liberties, and Freedoms of the people shall

be

be taken from them: an Arbitrary Power set up, illegal Taxes imposed and onely force, and violence, bear sway.

3. The prudent now must either keep silence, or extremely suffer: And so a heavy time.

4. Such snafes and temptations will be laid, as many good men shall be corrupted, and drawn aside from their former righteous principles; and from faith and a good conscience, to pernicious ways.

Lastly, so heavy a time will it be, that men shall be at their wits end, not knowing what to do, nor what course to take for their own safety, nor how to keep a good conscience without suffering by this *Apostacie*: For it will be as much as a mans life, to appear for the just liberties of the people, and to hold forth a publike testimony, for the visible and glorious kingdom of Jesus Christ. Hence the *Ethiopic* translator renders it *the bad year*, because Religion and the holy Name

Tempora molesta in- quibus difficile sit concilium capere quomodo te geras aduersus istiusmodi monstra que ex medio Ecclesie sinu prodibunt. Piscator in Loc.

of God, would suffer more disho-
nor and reproach at this time, then
in any age before, by reason of the
base revolting of eminent and for-
ward professors every where. To
prove these Reasons, that is my
part, the which (if God permit) I
shall do, when I come to open the
sins and characters of the *little Horn*.
Then I will shew, that for these *Con-
siderations*, it will be a *perilous time*
under the *Later Apostacie*. The Ap-
plication, that is the *Readers part*:
The which of the two (I conceive)
is the least and easiest.

But fifthly, and to come neerer
yet to the matter; The question is,
Whether the particular sins, set
down in *2 Tim. 3, 2, 3, &c.* may be
found among the Apostates of this
age, directly and fully, and not ap-
plicable since the first Apostacie to
any men till now? If it be not so
(without forcing the Text) what I
have said in the *Considerations*, I shall
abide by it, viz. This *Apostacie* is
not that which the Spirit of God
intends, in *2 Tim. 3.* but some o-
ther

ther is yet to come. Now to name the sins, and open the words with a little *Application*, will be enough for my part.

Lovers of their own selves] The Apostle begins at the *Spring-head*: *Self-love* (as the *bitter root*) brings forth this unblest weed, called, **THE STATE-APOSTACIE OF THE LAST TIMES.** Neither indeed can it be otherwise; for if men begin to love themselves, they will soon be covetous, proud braggarts, &c. And what thinkest thou *Reader*? when men shall love themselves more then their paths, vows, covenants, &c. more then truth and righteousness, more then the Law, liberties and rights of the people, more then faith and a good conscience, say more then heaven and their own souls; yea, and more then God and his Christ. Whether such may not be thought to be the *Self-lovers*, intended by the holy Ghost, who should make the *Later Apostacie*?

Covetous] The word signifies,

φιλαργυρία
φιλαργυρία
Hic a Paul-
lo dicitur,
qui siue ar-
gentum siue
aurum, si-
ue agros si-
ue frumen-
tum, siue
quaslibet
alias opes
avidenter
expetit &
vitiōse. Da-
nauus in
Loc.

not openly lovers of silver and money,
but of other things, As Lands,
Houses, Castles, Parks, Courts,
Titles, great Offices and Places,
&c. Besides, the word signifies an
immoderate desire and appetite, to
have the possession of such things.
Hence the Greek *φιλαργυρία*, is of-
ten rendered *studium pecunie*, the Stu-
dy of money. How this is made
good in the present *Apocalypse*, their
practice is proof enough: neither
do I mean to speak much of their
doings, seeing the same is so obvi-
ous and manifest to the world, and
by many published already: For
their covetousness, what it is (from
the head to the tail) God sees it,
and men know it; and what scan-
dal and reproach they have brought
to the truth by it, they themselves
will know one day.

But because the Reader may do
his part the better, which is *Appli-*
cative: I shall commend three
things to him:

I. That he take notice: These
here, whom the Apostle saith, shall

be

be lovers of their own selves; Covetous, Proud, &c. were men formerly (seemingly at least) of other principles and practices: for else it could not have been an *Apostacie*. It cannot be forgotten what was laid to the charge of the *Bishops*; for their covetousness, pride, pomp, following the court, and what to the King and his party for their excesses. But now who more covetous of Money, Lands, Houses, Castles, Parks, Courts, Titles, great Offices and Places, &c. than they, who condemned these very sins in others, see *Rom. 2. 1, 3.*

2. It must be remembred, If the *Apostacie* now be it, of which *Paul* speaks; all the sins in the Text must be applied to it: for though we should see men to be covetous, boasters, proud, &c. yet if they have not the other vices, that is, if they are not *truce breakers, false accusers, traitors, &c.* it is not that *Apostacie*.

Lastly, neither can it be the *later Apostacie*: if any having the form of Godliness, have formerly walked

(as these do) after such loss.
 Ἀλαζόνες, Boasters, Crackers, or Braggers,
 vain-glorious men, which boast of things
 they have not, Hypocrites, Kickerers and
 others take Ἀλαζόνες, to be such as
 arrogate and assume too much to them-
 selves, promise more then they can do,
 and more then is truth. The word
 seems to be taken from Quack-sal-
 vers, and Mountebanks, who Crack
 of their great Skill and rare Cures;
 being in the mean time ignorant of
 the true grounds and principles of
 Physick and Chyrurgery. If it be the
 last Apostacie, great things will be
 promised the Nation, about Reforma-
 tion of Church and State. This
 shall be talk'd of a long time; and
 in their Books published again and
 again. But what will all come too,
 Reader! Look about thee, and be
 hearkning, if thou doest not hear
 poor creatures in bitterness make
 this complaint (as having cause e-
 nough) ye are Physicians of no value,
 ye are Crackers indeed, you have ta-
 ken much upon you, and promised
 Mountains. But for the Body of the
 Com-

Commonwealth is much worse then
it was before: worse Magistrates,
Ministers, Army, Navy, Councils:
In a word, worse in all publick
concernments, both at home and
abroad. If this be not the mournful
complaint of all people, except
Revellers, and most true: I shall
not fasten the Load of sin upon
them.

But, because the Tryers are the
great Crackers, and think they de-
serve this Name, viz. Men of all
having done a great peice of service
about Church Reformation. This I
think I may safely say, and that tru-
ly by experience: That the present
National Clergy is more corrupt, and
far worse, then it was in the Bishopps
time.

For, 1. No Professors, but could
have found then within few miles
of their dwellings, some honest
Puritan, or Non-Conformist, to go
to, whereby to be refresh't and built
up in Faith, Knowledge, Holiness:
whereas now, men may travel
twenty, thirty, forty miles, and
not

not finde a *Parish Priest* that hath any Gospel favor in his Ministry; no power, sweetness, or life; but old formal, fruitless stuff, laid over and over a hundred times.

2. Though it be true, the *Bishops* took little care to reform the *Clergy*; but rather how to suspend and silence, (as some do now) such as witnessed against their unsanctified Callings and Places. Nevertheless, if the Times be compared, the *Abominations* of the *National Clergy* are less look'd into and reformed: I say, less now, then in the *Prelates Times*. I remember, the old *Non-Conformists*, were wont to call the *Bishops* making of *Priests* their *Licences* and *Visitations*; the picking of *poor mens pockets*. I wish it do not appear so in the day of *Christ*, that some of these men have done little better. This I know, go to and fro thorow the *Nation*, the iniquity of the *Priests* encreaseth every where, and what is done, amounts to little more then this: if a *scandalous* or *ignorant Priest* be cast out from one

one place, he goes to another, and does there more hurt, and lives worse then he did before: hisy therefore, is the name *Crackers* by the Holy Ghost given them.

Proud] or arrogant, Lastly: *Qui super ceteros apparuerunt*, men that will be under no yoke, but domineer, and all must be subject to them. *Grammaticians* take the word for men that will be masters, and will have no Superiour, but all rule and authority must be in their hands. Know not a better way to finde out the *Later Apostacy*, then to follow the Light of the Scripture in paratelling the two *Apostacies*, and in nothing more, then to observe the pride, selfishness, and arrogancy alike in in **BOTH HEADS**. I cannot but

speak the more of this, because it cannot be the *later Apostacy*, unless we see the **HEAD** of it, to be as **PROUD** and arrogant as the former was, would the former **HEAD** acknowledge no Superiour, the *later* must do so: did they say of the former, (a) *Quacumq;* potest. et est sub

Quacumq; potest. et est sub
Bromiard
sum. pradic.
c. 17.
Calo,

Calloest in summo pontifice : & that he
 is, (b) *Lex animata in terris*, a living
 Law in the Earth : That (c) all Cases
 of other men, God hath appointed to be
 judged by men, and he hath reserved
 the first Head to his own Judgement-
 seat : or not to be questioned for his do-
 ings by any Creature. And therefore
 though all other men, be under mens
 judgement, yet is he to be judged of
 none, neither of Kings, Councils, or any
 other Judicatory. Besides, (d) What
 do please, or he pleaseth he may do, without
 Eccle]. l. i. with a Counsel, or without : and if the
 whole world should judge against him,
 yet his Opinion were to be received.
 For (e) a general Council is of no au-
 thority, except this Head do confirm
 and allow the same. Such must be
 the Head of the Later Apostacy, his
HUGHTINESS will be under no
 Law, all power he shall assume to
 himself, not to be tried or judged
 by any man, but to be left to Christs
 Judgement - seat alone : And the
 Greek *μνηστήρ*, signifies so
 much.

Though I shall leave, (as I said)
 the

(b) Bonaf. 6
 dec. de cas.
 cap. licet.

(c) Syma-
 chus, papa,
 9. 4. 3. cap.
 7. 1. 2.

(d) Pelarg.
 do plance,
 Eccle]. l. i.
 Art. 6.

(e) Libcom-
 cil. Polyd
 distinc. 7.
 Synodum.

the Application of things to the Reader, yet I would willingly give him what light I can, Note therefore how the word *proud, lofty, arrogant*, comes home to the *Trinity*, who have assumed a *Superiority and Headship* over all the *National Priests*, as if they were (as in part I think they are) that *image made to the Beast*, who will not suffer any to buy or sell, save he that hath the *Mark* or the *Name of the Beast*, or the *Number of his Name*.

Much I could say, as to their *Pope-like pride and power*: but it needs not, seeing their folly is already manifest to all men.

Blasphemers, *or cursed speakers*: *Βλασφημοι*. So our old Translation hath it. Blasphemy is two fold,

First, Against God: and thus men blaspheme when they reproach his Name, Spirit, Power, Word, Works, Kingdom, Judgement, &c. *Mar. 3. 30. Lev. 24. 11. Rev. 13. 15. & 16. 9, 11, 12.*

Secondly, There is *Blasphemy against men*: 1. By railing and evil speeches.

speeches, Tit 3. 2. 2. By reproach-
ing the Godly for the Name of
Christ, 1 Pet 4. 14. 3. By despising
Lawful Government and Authori-
ty, Jude 8. 4. By raising false ac-
cusations against Gods people, Rom.
3. 8. 5. By causing men through
Persecution to deny Christ, Act 26.
11. Lastly, By censuring and con-
demning things which men know
not, Jude 10. 1 Tim. 10. 13, 20.

Howsoever, The men of the La-
ter Apostacy will be Blasphemers all
these ways: and so much the Re-
ader is to look after: yet because by
Blasphemers here, I think they are
meant, whom Peter calls Scoffers;
the Holy Ghost, specially intends
Blasphemy against the Spirit, and
the visible Kingdome of Jesus
Christ.

Truely I would think, Some
would tremble (if their Consci-
ences were not seard) did they but
read what Christ said of the Phari-
sees; and consider well what them-
selves despirefully have spoken a-
gainst the Holy Ghost; because they
said,

said, He hath an unclean Spirit, Mar. 3. 30. How neer to such Blasphemy are these men who say, That the Prayers and other holy Exercises, of Saints are done by the Spirit of Satan: who say, It is by the power of the Devil, that the faithful Witnesses of this age, hold forth a Testimony against Apostacy, Hypocrisie, Covenant-breaking, &c. who scoff at the Lords great Work, moving by his Spirit in the hearts of his people; calling it the delusion of Satan, hellish, devillish, damnable; and what not: who scornfully upbraid the Saints with their Christ, as to be a pitiful Christ. So their blasphemous scoffing God's people, Will ye not suffer for your God? Where is now your God? we will answer YOUR GOD well enough. Mark Reader, as disowning our God and our Christ, to be theirs; and a God and a Christ easily to be answered.

Disobedient to Parents, 1 The old English Bible hath disobedient to Elders, *Junius reads, Qui præsunt sibi* Regum auctoritate

*sibi non obtemperant est Synecdoche generis pro specie; Baldwin, hath this note on the place; Superiores non curant, nulliusq; monita admittunt: videtur enim parentum nomen in genere completi omnes, qui nobis præsunt. They regard not their Superiours, neither will receive their Admonition; by the word Parents, all such as are set over us as Rulers and Governors are meant: the Greek *amidos*, properly, is one that is refractory, contumacious, will be under no Subjection or Government. So then the Apostates here foretold, are such as shall cast off all Duty and Obedience of Children: refuse to be under any Law, Power, Admonition, &c. They are the rebellious Children of whom Solomon speaks, Rob their parents, Prov. 28. 24. waste their father, and chase away their mother, Prov. 19. 26. mock them and despise them, Prov. 30. 17. Foolish children which bring shame to their parents. Here Reader, like the wise man, be sure to have thy eyes in thy head! See if thou canst any*

any that have rob'd the people of their Power, Parliaments, Laws, Liberties, &c. have miserably wast-
ed the Commonwealth in Men, Money, Shipping, Trade, &c. And having done all this, do laugh and mock at their Parents; and by their contumacy and rebellion, have made the Government and Govern-
ors, which the Lord set over them, a derision and scorn to all Nations round about. If thou seest this, thou hast the very sence and mean-
ing of the Word.

Unthankful] *Junius* renders it 'Ardeus.
Negantes beneficium, men that deny the benefits and good turns which others have done them. The Pope *Speed Chr.*
was said to be like a mouse in a satchet, *l. 9. c. 9. pag.*
or a snake in ones bosom, who did ill *612.*
repay their hosts for their lodgings. I have shewed before of the likeness there must be between the two Heads: They who banish and imprison their best friends, and shew no cause for it; they who lay day-
lie snares to entrap and destroy good men, which first raised them;
F they

they who make it most of their business, to undo such as were most faithful to them; and have done most for them; because they will not leave their *Principles of Envy and Justice*; to follow them in *any human way*; must needs by all rational men be judged *UN-THANKFUL*.

I have read (some where) how the Person that murdered the *Prince of Orange*; bought with the money which the Prince gave him, the Pistol, Powder and Shot, where-with he killed him: an act of high Ingratitude.

But Reader, suppose a people in their *Representatives*, having raised any up, and put Power into their hands, and this *grace*, and of love; they turned that same Power against the people; and themselves destroyed them, their Laws, Liberties, Representatives, &c. yes, more, the Interest and Cause of Christ, for whose sake, that Power and Trust was committed to them: Might not these be the unthankful

men

and. Therefore I shall refer the Reader to the **PROTESTATION** made about the beginning of the Long-Parliament, and to the **Scotts-Covenant**, and to the **Engagement**, which was drawn up, and sent out by the Parliament for all the Nation (who were then counted well-affected) to sign: which runs thus: *I do hereby declare and promise, to be true and faithful to the Commonwealth as now established, without a King and House of Lords.* As I am writing these things, that saying of the Prophet is sadly upon my Spirit; *My flesh trembleth for fear of thee, and I am afraid of thy judgements,* Psalm 119. 20. Oh how solemnly (with hands lifted up to Heaven) was it promised and sworn to, to endeavour the extirpation of all Idolatry and Tyranny, to maintain the just Priviledges of Parliaments, and the Freedom, Rights, and Liberties of the People; to take off all heavy yokes, burdens, and oppressions: not to suffer the King to exercise an unlimited and Arbitrary Power;

Power to have Abuses and Corruptions reformed in Church & State. Now compare former *Promises* and *Engagements*, with present *Assertions*: and one of these two it must be: that is, since the *First Apostacy* arose, never did men (*having a form of godliness*) violate so many Oaths, Promises and Engagements, publicly made, as the late Rebels have done: or else the *Present Apostacy* is not that in *Timothy*.

To add one word more: I have several times acquainted the Reader of the likeness between the *Two Apostacies*. It is true, The *Later* *having a form of godliness*, cannot in that respect Assert for Doctrines and Principles, what the former doth, either in ascribing so much to their *Head*, or in breaking Vows, Oaths, and Engagements: But for action, what the former teacheth and doth, *that the Later will do*, but not Teach it. As for Example, beside the Practice, it is allowed and justified by the Do-

Strive of the First Apostacy: what
men may break their Vows, Oaths,
and Promises: For thus they say,

* Sanche.

Moral.

Tom. 1. l. 3.

n. 15. p. 25.

Fulliar.

Moral.

Tra. 25. c.

11. n. 323.

p. 204.

If a man promise to do a thing, ha-
ving his reservation with himself, that
he hath no purpose to make his promise
good, by many ways that he promised any
thing, neither tell he any lie.

THOUGH HE HAVE SWORN

TO DO IT; because it was no other

Liberty Promise, and so no Promise

nor Oath at all. But the Later Apo-

postacy, holding forth a glorious

face and shew of Religion, cannot

teach this for Doctrine: nevertheless,

the Holy Ghost tells us, That

in their Practices and Doings, they

shall be alike, both Breakers of

of Religious Vows, Oaths, Pro-

misses, the one making no more

conscience than the other as to Bra-

stice.

without natural affection, or inhu-

manity, insensible. Charities are

perished, faith is a fiction, and the

doctrines of charity, and of expectation are

perished: Men (saith Solomon)

on

* As 1721.

on the place, without natural Affections, or void of natural Charity, or void of native Pity. Bul-
win, opens the word thus: *Man in whom all humanity and love is ex-
tinguished, which Nature joyns one to
another, so that other men usually are
not pained by them, but their good entir-
ed.* It may be enlified, **REAST-
LIKE**: As a Wolf sucking the blood
of a Sheep, doth it without pity,
and is delighted in the cruelty she
uleth.

1. Wherein can men more, shew
themselves to be without affections of
pity and charity, then not to regard
whom they destroy, nor how ma-
ny, nor how illegal in be, to their
own wills, and lusts may be satis-
fied?

2. Are not they without Christian
an affection, who will deal worse and
more cruelly with good men (I say
good men), then if they were mur-
derers and high-way thieves?

3. Is not all humanity extinguish-
ed in such men, who are so far from
pitying the Saints when they are

devouring them; as is a Beast from plucking a poor Lamb whilst he is sucking his blood?

4. What *natural affection* have they, who care not for their Country, nor what wrong they do to the people, by taking away their Laws, Liberties and Rights; and imposing what burdens and pressures they please, meerly to support and hold up their own private Interest? Consider of it, take advice and speak your minds.

** Asuradi,* *Truce-breakers,*] Some read, *abs-fidens*, without fidelity: the Dutch translates, *implacable, unappeasable*. *Beza* and *Paginus* *Nesci fideri*. *Salmero*, *Inconsiderabiles*. The Greek *Λεγωδοι*, signifies men who make no consciences of their Promises and Agreements; and having done so, are irreconcilable, will admit of no truce, but upon their own unlawful terms.

It is likely the Reader will expect that I should be large here, because the word (as he thinks) leads directly to the present Apostacy.

But

But I will speak the less, because it is so plain; alas poor Creatures, here they cannot sew fig-leaves together, and make themselves aprons, (as our Parents did) to hide their nakedness.

Two things, Reader, I would have thee minding.

1. As the Lord fore-saw what would be the special sins of the *Later Apostacy*, so he doth mention them the oftner: He knew, that *breaking Promises, Covenants, and Engagements*, would be the sins and evils chiefly committed by them, so he repeats the same again and again. The Judgement of the *present Apostacy*, I leave to others: whether it be that in *Timothy* or not: only this is clear by the Text, That *Covenant-breaking*, will be the sin, (as most eminent and remarkable) in them.

2. The Declarations, Remonstrances, Petitions, and other Writings of the Army are worth the reading, specially a Book entitled, *A LOOKING-GLASS FOR THE ARMY.* In

In this Book he shall finde truly collected, what Vows, Promises, and Covenants have been made, and whether all be not broken let him self be Judge? But this remember also: It is not the last Apostacy, if the Vows and Promises, which have been broken, be not upon religious Pretences, that is, for the glory of God, the safety of the Nation, the good of the Godly party, &c. and to Righteous men still,

And so let,

False Accusers, or Calumniators, Slanders, Greek, Devils. Accusation it signifieth, treacherously to take or deceive by false and lying words.

1. Wherein can men be more treacherous, then having unjustly cast Gods people into prison, afterwards to lay things to their charge which they never knew?

2. What greater slander, then to belye the Holy Ghost; in saying that to be done by Satan, which is wrought by the Finger and Power of God?

So, 3. in reporting strange Plots and

and Conspiracies to be among the Saints : whereby to render the Cause of Christ and his people contemptible and vile to the Nation : There being no Truth in it, but a meer slander.

4. Are not those Calumniators who asperse their Brethren with the reproachful terms of *fools*, *knaves*, *villains*, *vagabonds*, *stragglers* &c. though known to be wise, honest, sincere and sober Christians, because they will not serve their wills and lusts.

5. Was it not Absalom's trick, that he might get the power into his own hands, to slander his Fathers Government : *There is no man, (saith he) deposed of the king to hear thee. Oh that I were made judge in the land : I would do justice :* read 2 Sam. 15. 1, 2, 3, 4, 5, 6. Inquire whether our former Governours have not been charged with much untruth, to the end that some might the sooner and easier (like Absalom) raise themselves.

In *continuation* : In the old version *Ἀναπαύς*, reads.

reads. *Bexa, intemperantes. Junius, Subjelli affectui: uapores, qui cupiditatibus suis laxam habenas, & ingenio suo indulgentie, saith Baldwin.* Men who loose the reins to their lusts, and indulge their wit and will properly the word signifies *Excess*, men that cannot contain themselves, within Bounds, Limits, Laws, observe no Rule, Order or Medium; *exorbitant, unlimited.*

Remon-
strance of
the Gene-
ral & Coun-
cel of Offi-
cers, at St.
Albans,
Nov. 16.
1648.

He that desires light here, let him read *The Armies Remonstrance* against the late King: There this word is opened, in setting down particularly, *his Excess, his Exorbitancy, the unlimited power which he took: For which Excess, nothing will satisfie some, but his Head.*

So the Impeachment of Strafford, for High-Treason, in the *House of Commons, Anno 1640, and 41.* The *Articles* exhibited against him, are now worth the reading. He died for *Excess*.

Likewise, the great Case of Ship-
money, when Sir John Finch, then
Lord-Keeper, Chief-Justice Bram-
ston,

Sen. Judge Barkley, Judge Crawley,
Chief - Baron Davenport, Baron
Weston, and Baron Turnow, were ac-
cused and impeached of High-Trea-
son by the House of Commons, for
their extra-judicial Opinion in the
Case of Shipmoney.

Here Reader, thy work is short.
It is onely to give thy judgement,
whethes such men as condemned
the King and Strafford for being
EXORBITANT, and had
a chief hand in taking away their
lives, made the Case of Shipmoney
High-Treason: because it was break-
ing Law-bounds. If they themselves
should do worse in exercising an un-
limited and arbitrary power; I say,
suppose so: thou art then to judge
whether without wresting the Text,
the *APOSTACT IN TIMOTHY*
(so far as this word bears) may not
fairly be applied to them?

And here I think good, (not go-
ing out of my way) to set down the
Excess and Exorbitancies of Duke
of Alva, leaving the Application to
the Reader: That

Meter Bel.
Hist. lib. 3.
Grimstone
Nether.
Hist. 311.
*The Mar.
hath it, the
Tyranny of
the Duke
and his
bloody
Council.

That which he had first in hand of
assembling of the general State, he ap-
pointed a Council of twelve men,
which was called, The Duke's Council;
in French, The Conseil of the Duke.
The first, second and third months of the
Duke, and these sate in Council every
fore-noon and after-noon, as being di-
rected still by the Duke, whose intent
was, that the Opinion of the Council
should be but Consultative, as giving
judgement in some cases, but to have
all things depend upon himself alone;
and they to stand to the judgement he
should give. By this Council, which
the Duke himself, as power and author-
ity, was taken from the Provincial
Councils, and the Inhabitants robbed
and spoiled of all their Privileges
and Appeals, clean contrary to the
Privileges of their Country, and
the Councils themselves which were
like our Parliaments, were forced to
stand to the judgement of the said coun-
cil, which had the command over al
mobile and immobile, spiritual and tempo-
ral: so that the DUKES WERE
WAS AN ABSOLUTE DAY.

to converse. The word properly is applied to the rage and cruelty of Beasts. Hence some translate, *Beastial*.

Memorable is the thing which fell out lately at *Abingdon*. The Soldiers were more wilde and savage, then the Beasts they rid upon: for the poor Beasts would not do the cruelty upon the Saints, (though spurd, kickt and beaten) to trample them under foot, being at Prayer, as their barbarous Riders would have had them do. How will some stamp, rage, rail, threaten and shake their Heads, as if they would eat up God's people, when they are brought before them.

But that which I take to be chiefly meant by the word, is this: Look as *Beasts*, will hear no reason, neither is there any stopping of them in their fierceness, by speaking to them. So to speak to these men (meant here in the Text) of Reason, Law, Justice, Conscience, Right, it is to no purpose: they are *Fer*, wilde Beasts: their Will and Lust must

must be satisfied. Again, as some
Beasts, having gotten by force or
fraud, mastery over their Fellows,
rule them by no Law, but their will:
such a Beast-like Government doth the
Spirit of God here intend: so that
without doubt by *assumes*, Tyrants
are here meant.

Now according to *Seneca* and
Lawyers, there are two sorts of Ty-
rants: One, *absq; titulo, qui Regibus*
sibi non commissam, sine ulla iusto Ti-
tulo, vel Successione, vel Electione
invadit, aut vi aperta, aut occultis Ar-
tibus. He is called a Tyrant, with-
out Title, who invades the Com-
monwealth (not committed to him)
without any lawful Title, either of
Succession, or Election; either by
open fraud or wicked designs. O-
thers describe him thus: *Qui sine*
ullo jure, aut in quo & maxime legit-
mo Titulo, Principatum invadit:
who, without any right, or the least
lawful Title, usurps the Principali-
ty. The other is, *Tyrannus exer-*
citio sine iure, id est, qui legitimum
quidem jure ad Principatum habet, sed

Barth. hick.
Sylvestr.
poli. lib. 1.
c. 28. §. 433.

Bartolus de
Tyrannides.

The time of the End.

A Tyrant by Practice or Exercise,
who though he have a lawful Right
to the Government, yet administers
the same arbitrarily, and against Laws.
Of this later Tyrant, Barlema, and
others give Ten Notes. Again,

ibid. 107.

John B. Williams
1892-1972

சென்னை, 16 செப்.

tra Tyrann.
Quæ?

Quest. 3.
Alchymists.

Albany,
c. 14. fol.

Tel. 1.6. 6

18. 01.26

6.7. Pod. l. 2

6.5.

Defence of Liberty, Nature 4. A Tyrant without Title, having no Foundation of his Principality or Government, may as a private man without scruple of Conscience, lawfully be resisted, and expelled and removed from his place: The Reason is, because it is the defence of natural right.

The Copulation is, when the *Last Apostacie* shall be in the World, (or rather in the Church) *Tyrants* shall then reign: It is not said which of the Two; but one of them

shall will be a Deceiver have we
grounded think that with an ap-
pear in steady come you will so much
doth appear.

There may be yet something
more in the word: Out of this is a
postule, (as the *Declaratory*)
of *the* *Declaratory* *of* *the* *Declaratory*
Now observe to Reader,
it is a *Declaratory* that kills the *Declaratory*:
and what are the *Declaratory* *Declaratory* *Declaratory*
to be *Declaratory* *Declaratory* *Declaratory* *Declaratory*
and *Declaratory* *Declaratory* *Declaratory* *Declaratory*
we *Declaratory* *Declaratory* *Declaratory* *Declaratory*
for the word takes in both *Declaratory* *Declaratory*
Declaratory *Declaratory* *Declaratory* *Declaratory*
and *Declaratory* *Declaratory* *Declaratory* *Declaratory*
are not *Declaratory* *Declaratory* *Declaratory* *Declaratory*
which they hold and practice. Two
ways men are said to be good men:
either as they stand for the good of
their Country, against Tyranny and
Oppression, and for the Liberties,
Freedom, Privileges, and just
power of the people. Or standing
up for the Truth of the Gospel, and
the Interest and Cause of Christ.
Now the *Declaratory* *Declaratory* *Declaratory* *Declaratory*

Apocry-
phal.

Apocry-
phal.

pear against said Mo. both these
ways. as stand in this betwixt to
them, it is not the Apostolic Ti-
mony.

wpdru,

1599q4 d10b
guil Trayers. A damage given to Ju-
dah, Luk. 6. 16. and to the Church
(the Church of Christ) Mt. 27. 52. so that
there are two sorts of Trayers:
1. Spiritual or Gospel-Trayers. 2. Ci-
vil or Law-Trayers. Whether the
Present Back-biders are meant here,
I shall onely shew what they have
said, and leave the Reader to be
Judge. For the first, thus they have

1592
Armies De-
claration to
the people of
Scotland,
from
Muscle-
borough,
1650.
We have unanimously proclaimed
Jesus Christ King of Saints, to be our
King by profession, but to admit him
to the Exercise of his Royal Authority
by. And upon this simple account
we engaged, not knowing the deep-
policy of worldly States-men's And thus
liberty simple, were in our eyes.

THE DESTRUCTION OF
ANTICHRIST, THE AD-
VANCEMENT OF CHRIST'S
KINGDOM, THE DELIVE-
RANCE AND REFORMATI-
ON OF HIS CHURCH IN THE

BEST

BEST ESTABLISHMENT
 OF HIS ORDINANCES AC-
 CORDING TO THE WORD
 OF GOD; and the just civil li-
 berty of English-men. Besides, not
 only would they have, That the liberation, ex-
 ecution of Tythes, and all manner of Sep. 27. 1648.
 Improvements removed, but all cer-
 tain forms of an Antichristian and
 Church Government. Now with
 this compare their PRACTICE.
 Since whether the good things
 they declared for, and the evil
 things they witnessed against, they
 have not only declined, and most
 unworthily betrayed (as the despising
 of Antichrist and the advancing
 of the Kingdom of Christ) but
 have so do most cruelly have super-
 seded, (by banishment and impris-
 onment) many of the Lord's peo-
 ple. Because they do desire, (and for
 no other cause) to have such things
 made good, as they themselves pro-
 tended sometimes to be against
 and earnest for, but now have be-
 trayed into the enemies hands
 if this be not true, the Holy Spirit

in each the other do
 Far Credit of the Treasury
 hath what was said before in the
 Case of the King's Sheriff and the
 Judges about Ship-money. I find

all of
 Parliament
 Jan. 30. 1648.

That all of Parliament (not yet as
 Throm of, repealed) which say that
 Boris Bunchel and Omdred That when
 former shall declare, publish, or execute
 private voyl or sentence the King or Chief
 Magistrate of England or Ireland
 or in his house or in Parliament
 shall be judged and determined TRAY
 To the contrary of the same and shall
 suffer pains of death and such other
 punishments as belong to the Crimes of
 High treason here directed to none
 in the like. It was made March
 1790 48 and 1791 49
 Again, in July 1649 it was
 Enacted, That if any person shall make
 any law or statute or shall
 publish any proclamation or
 the same in Parliament
 the Supreme Authority of the Nation
 or shall print, execute, or cause to be
 printed or executed any such law or
 proclamation or shall

adjudged by the Authority of this
Parliament to be High Treason (Trea-
son (saith our Law) is an offence com-
mitted against the Security and Amu-
nity and Majesty of the Common-
wealth.

I am loth from taking the word
(Treason) for single persons, or to
apply it to things doubtful; that I
think the Holy Ghost intends a
Combination of men, and such as
shall most eminently betray both
God and Law, even Christ and
their Countrey. But I shall not
take the Readers work out of his
hands.

Heads, or rather, inconsiderate, un-
stable, fickle, or giddy headed: such
as suffer themselves to be driven this
way and that way, by their passions
and lusts. Dutch Note: The word as
(some think) is taken from yong
birds, which venture to fly before
their Feathers are grown; or from
little children, who, through their
headpicks, fall and get many
knocks.

When thou hast viewed their
actions,

actions, first and last beginning at
 their *Entrance*, or *new Model of Ge-*
overnment, and consider what
 that was and how hastily done.
 Their clapping up a sudden peace
 with the *Dutch*, and making war
 as fast against *Spain*. What loss we
 had of men and treasure at *Hispango-*
la: the manner how, and what
 shame and scandal the English Na-
 tion had by it. Then pass over to
Jamaica, and inform thy self *truly*,
 what hath succeeded since their ar-
 rival. Besides, how many hundred
 Ships have been taken from us by
 the *Dunkirkers*, whilst our Fleet
 were abroad, for what I know not.
 Their throwing of Good Men, one
 while into Prison, another while
 releasing them again without shew-
 ing any cause either for one or o-
 ther. Their Creating *Majors* or *Gene-*
rals, like the *Imag* *this was made*
 to the *Epistle*: preferring some to high
 Offices and Places, whom they had
 before publicly charged to be
 Betrayers of their Country. Sum-
 moning the *Commons* to chuse

Rev. 13. 15.

Parliament, and when they
came up, sent them home again; &
hundred at a clap. It would take
up too much time to enumerate all
particulars. If these things con-
sidered, prove them not *Heavy* and
Rash; this then I would add? It
may be doubted (and I do) whe-
ther the *Later Apostacy* be fulfilled
in them. If any wise and sober

man (not being one of them) can
see upon any of their publick Ad-
dress, wherein the good of the Com-
monwealth is concerned; wherein
there is not enervated, and fairly to
be read **HEADY,**
RASH AND INCONSIDERATE: Either it is so, or it is not
the *last strain* of the *Apostacy*.

High-minded; or poss'd up a
Tympany, for that sore comes from
the word, *timpani*, *timpani* *qui*
sibi videtur superius in re quoniam
non videtur. *Quoniam de se concipit*
et late innotescit. The word
(which *almeron*) signifies men who to
their own thinking are famous in
their actions and opinion; and be-
ing

ing thus conceited of themselves
are therefore pulled up. Some
Tindallors have (Cec) blinde or
others, Fanatic or demented, fanati-
cal and foolish. Indeed, the word
doth signifie one that is blinde, and
wanteth his understanding: yet con-
ceives that he hath both light and
reason and would have others think
so too.

It is not to be doubted, but
these men (whose Apostacie is here
arraigned) for King Craft and State
men, deem themselves the New
Law of the Word and all Ruling men
before them, Simulacra; and laugh
at their Commonwealth. Not
withstanding, if that which they
are designing and building be

Against God, and therefore he
thorowly will destroy it.

2. If that which the Saints are
every where praying against.

3. If that which was done before
by the King, against the Priviledges
of Parliaments and Liberties of the
People.

4. If that which the people ex-
pect
ry

ry day more and more do hate them
for.

5. If that which may ruine their
Families, and render their Names
odious to posterity.

I say, Should such be their de-
signe and actions. The Question
is (though highly conceited of their
own opinion and doings) whether
according to the word here, they
are not in truth **BLINDE**, and
FOOLISH, **STONE BLINDE**,
as the *Exposition* reads it?

*Lovers of pleasures more then lovers
of God, I greatly upon valiantness*
Old Translation. The word signifies
such as are *Friends to pleasures*. Here
Reader consider:

The Heathenish vanities and
sports taken up since this Apostacie
was made: (banished and buried
before:) witness what was done
this year upon their *Lord Mayors
day*, though an *Independent* and
Church member. Such lightness and
foolery was then, as was a scandal
to Religion, and a grief to the
Saints. Many poor Christians stand-
ing

ing bread, whilst they in wantonness
vainly wasted away money: see *24*

Mat 3. 24, 5, 6, 7.

2. Where can we see any of the
present Revolvers; specially, if crept
up into High Places and Offices,
whether at Court or in Country;
but they are voluptuous and given
to pleasures; yea, those which seem-
ed sometimes to be *Barzillais*, men
so mortified to carnal pleasures,
and risen with Christ, as such things
were irksome and burdens to them.
But now, who for excess and riot
more than they? who more than
THESE MEN, for fine Clothes,
sumptuous Houses, costly Fare, and
Court-Fashions? so that to see
them now, they are more like *Di-*
scipuli than *Barzillai*. In every vanity
and foolery, as carnal and light as
other men.

Truly I should have wondered to
see this great Change among profes-
sors: now *Barzillais* are become
Discipuli; those who have preached
much, and printed much against base
delights, are now the *Adm* addicted

to them. I say, To see this, I should have thought it strange; but that I know this Prophecie of the *Later Apostacy* (every yet and every tittle of it) must be fulfilled.

Having a form of godliness, or formalist, shew appearance, an outward visage. Quibusq; species reverentis Dei Junius: in whom there is a shew of fear or worship of God.

Species humanæ sine inane simulacrum: Piscator ad blaw, 1000, 1001, 1002

I beseech thee, Reader, take notice of the singular Wisdom and Counsel of God, who will discover the men of the *Later Apostacy*, in that way which they think to cover their *Apostacie*. How will the *Later Apostates* (being lovers of themselves, covetous, Covenant-breakers, Traitors, &c.) think to hide these Vices, so at least to hide them that they may not be thought to be the *Apostates* foretold in *Timothy*. By having a form of godliness, that is, by their often praying, fasting, preaching, and practicing Church Ordinances, &c. And how will the

Lord

Lord make it known; That they are the *Apostates* there prophesied of? By having this form of godliness, that is, being men so forward for fasting and praying, yet living all the while in these gross and scandalous sins. And indeed, this here is necessarily added: for otherwise we might have look'd for the *Law Apostasy*, among Turks, Jews, Papists, Ranters, Quakers, &c. but the Holy Ghost would have us to observe, that this *Apostasy* shall be in *Sion*, *Isa. 33. 24*. It shall have its rise in the Churches of Christ; and among eminent Professors of the Gospel, as the first *Apostasy* began in the Church, out of which rose the *Beast*, *Rev. 13*. So the *Law Apostasy* will be in the Church, out of which ascendeth the *Beast* that slays the Witnesses.

So that by how much the men strict and forward in a form of godliness, and would seem to be the onely men of their time (as the Scribes and Pharisees were in their time) for bodily exercise, as fasting
and

and prayer, yet live in the manifest
practise of the former sin. The
more I am convinced & confirmed,
to think that **SUCH ARE THE**
APOSTATES, foretold in **71**
month.

Having a form of godliness: It
seems the Spirit of God foretelling
the several **Forms**, which would be
in the **last Apostasy**, and what cry-
ing up there would be of this hap-
py time, that all parties might peace-
ably enjoy their own **Form**. **Pres-**
byterians, their Form; Anabaptists, their
Presbyterians, their Form. He hath re-
spect to this very thing; that is,
what **Liberty** would be given to
Form, and how zealous and de-
vout the **Revolters** would be for
their **form**, and what **acclamations**. **O**
blessed Time for such Liberty to
FOR ALL!

I would not be mistaken, I am
not against a **Form**, to wit, **Church-**
Order, according to the Gospel of
Christ. But it is to open the words,
now the man of the **last Apostasy**,
will rest in **forms**, and think to shut
off

off the fowl Vices they live in by
having a form of godliness: See Isa.
66. 1, 2, 3, 4, 5. For I think that
place, and this belong to one time
and people.

But it may be said, Some are
under no Form, as to Church Order.
The word as I said, signifies a *show*
or appearance of godliness. Now this
men may have, (and many have it)
who are members of no particular
Churches: these may fast and pray,
and in words desire, That the Lord
will disappoint the designs of those that
labor to lift themselves up against the
the Interest of Christ and his people.
And it is *Machiavels* Precept: *Ex-
terna specie pium & Religiosum vide-
ri, etiam si ex animo non sit*: that his
Scholars and Followers, seem to
be Pious and Religious, although
in Truth, and really they be not
so.

If a man have gotten any Ulcers
or Sores upon his Body, he will
not cast off his Clothes to have
them seen: but rather put on more
and better to hide them. So the

Pro-

Professors in last dayes, Church Members and their Officers: Such I mean as are covered over with the Leprosie and scab of the Last Apostacie, (as Covetousness, Pride, Covenance-breaking, Blasphemy, Treason, Voluptuousness, &c.) They will not cast aside the form of godliness; but rather rise in the Practice of it, to the end, if it be possible, their Rottenness may not be observed.

But denying the power thereof. A virtus Dei longe discedant: Junius. This needs no opening: for where such sins are as have been mentioned, there cannot be the power of godliness. Hence observe, what foul and most gross sins men may live in, and yet hold forth to the World, a glorious shew of Religion and Piety. So did the Scribes and Pharisees.

Calvin on the place, moves a Question, How Paul agrees with himself to say, That men should be so wicked, and yet have a form of godliness? He answers, of their impu-

H dence

denes and boldness, as boasting to be Christians; whereas they are rather Heathens and Devils: But I think something may be added.

1. Though these sins are gross in themselves, and abominable in God's sight; yet seeing Whoredom, Drunkenness, Theft, &c. are left out, the particulars nam'd may stand with a *Form or shew of godliness*: as hath been said.

2. The Apostacie being general in Ministers and People, and whole Churches leavened, these sins are not looked after, but tolerated and born amongst them.

3. This *Later Apostacie* will have a great deal to say for its own justification: as, that they have followed Providence; and if they are lovers of themselves; *neighbourly brethren*; *Travellers*; &c. there will be necessity for it; the peace and safety of the people and *constrains them to it*. And add this, That the Scripture might be fulfilled in *1 Tim. 3. 1, 2, &c.*

Before I end, I would have the Reader take notice, there is something

thing published under a Great Mans
 hand, concerning the former and
 later Apostacie. And word for word
 thus: Paul (I saith he) when he
 would remember some things saith, O P. his
 words then the Antichristian State, of Speech in
 which he had spoken in the first as To the Painted
 mothy: tells them what should be the Chamber,
 the end portion of the last times: And Septem. 4.
 says, In the last dayes, perillous
 times shall come: for men shall be
 lovers of themselves, covetous,
 boasters, proud, disobedient to pa-
 rents, unthankful, unholy, &c. And
 when he remembereth that of the Antic-
 christian State, he telleth them, In the
 later dayes, that Satan shall come in,
 wherein there shall be a departing
 from the Faith, and giving heed to
 seducing Spirits and Doctrines of
 Devils, speaking lies in Hypocry-
 sie, by which descriptions he
 maketh the STATE of the last times
 WORSE then than modern Antichrist.
 And surely, it may well be feared
 that in our times: shall be men for-
 get all Rules of Law and Nature, and
 B R E A K A L O W R O U N D S, as well
 Sober, H 2 In

in his words there are several things both true, and very considerable. And now he A. says he thinks

1. That there should be one *State Apostasy*.

2. That the *State Apostasy* should be worse than the former under *Antichrist*.

3. That this *State Apostasy* is already in our times.

4. That the *Apostasy* is the last dayes would forget all Rules of Law and Nature, and break all Bonds. In all this we agree (as being all (I think) true.) But in the Application, as carrying the *State Apostasy* to *Romans, Quakers, Levellers*; Here I dissent: my Reasons are:

1. The Apostle speaks of a *State Apostasy* (and he calls it so himself) not meant of single persons under the power of others, and to be suppressed in their pleasure: But as the first *Apostasy* was a *State* or *Kingdom*, which had a *Head*, and none above it, and there were Laws made fixable to that *Apostasy*, whereby to

sup-

support it: So the *Later Apostasy* is to be a *Scite*, a *Bail* or *Domination*, (as *Mat. 7. 28. 29.*) over which one person shall reign as *Head*, and whatsoever Laws are made under this *Apostasy*, shall be sure to it, that it may not fall like the *first* *house*.

Then 2. How is the *Later Apostasy* (already come) applicable to *Ranters*? who have no form of godliness, as both their Principles and Practice shew: we must find this *Apostasy* in Churches and among good Professors: men (though outwardly good, true-hearted, sincere) do fast & pray, practice Church Ordinances, and pretend great zeal and conscience for the Interest of Christ and his people.

Again, 3. How can this *Later Apostasy* be worse than the *former* *Apostasy*? If understood of *Quakers*, *Ranters*, &c. wherein are single men worse than the other? it is true, the *Later Apostasy* shall be worse than the *Former*, in saying the *Worshippers*: The former destroyed

good men, but not their Testimony.
 It killed the Body, but not the
 Truth: This *Latter* shall kill the
 Truth, but not the Body: I say in
 most good men their Testimony and
 Witness for Christ, but leave their
 persons unkill'd. True therefore,
 (as he saith) *Of the two State-Apostasies, the last is the worse.* &c. and

4. That the Apostle should fore-
 tel the *Latter Apostasy* to be *heavy*
and perillous. There is little ground
 to apply this to poor, naked and in-
 considerable persons: Besides, what
 have they done? whom have they
 banished and imprisoned? wherein
 have they been Traytors? when
 did they change Laws and Times?
 All which the *Latter Apostasy* shall
 do, and more too; and but first to
 say, Let the *first* in the Text be
 viewed (as I have open'd the words)
 and compare them with *Quakers*,
Quakers, &c. it will appear, they
 hold not parallel (almost) in any par-
 ticular; whereas the Text (as I have
 said) must not be wrested, but such
 an *Apostasy* found on, which is
 1000 H grees

grees with the place altogether, and in every thing.

6. Seeing *Raniers* and *Quakers* err in Doctrine (as holding dangerous opinions) they come under the first *Apostacie*, rather than the later.

Lastly, If the evils which he mentioneth, (*viz.* when men forget all Rules of Law and Nature, and break all bonds, &c. (be essential characters of the later *Apostacie*) I shall leave it to the Reader, whether he cannot finde such things (more visible & certain) somewhere else, then among *Raniers*, *Quakers*, or *Levellors*?

Neither doth *Paul* alone speak of two *Apostacies*, but *Peter* likewise, and sets them down in the same manner the other doth: the first of things: *viz.* errors & doctrines of devils, 2 Pet. 2. 1, 2, 3. the later of persons, namely, *corrupt and sinful walkers*

2 Pet. 3, 3, 4. knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation.

It is worth the heeding, how the Apostles begin their Prophecies alike: This know also (saith Paul) that in the last days. Knowing this first (saith Peter) that there shall come in the last days, &c.

1. They would have Saints upon whom the Time of the End is come: to observe well the Symptoms and Characters of the *Later Apostacie*. For, man's fore-alm't: to know when this *Apostacy* is coming, will be a special preservative against it, and to shun it, and not to be partaker of other mens sins.

2. They both pitch upon one Time

Time: In the last dayes, that is, the three yeers and half, as I have shewed before: and as it is one time; so the persons here are one and the same.

Scoffers.] When *Papery* overspread this Nation, besides Persecution of tongues and hands, the *Papists* endeavour'd to refute the *Protestants*, by Scriptures, Fathers, Councils, Antiquity, &c. And so did the *Pralates*, after them; the *Non-Conformists* and *Separatists*, when the power was in their hands. But what do we hear now? Truly, little more then scoffs and jests: so that he is no body, if he have not a jeer, a gird, some taunt or other (& that in their Pulpits) against the *Pist-Manarchy-men*. And this I take to be the reason why the Holy Ghost useth the word *Scoffers*; to signifie, that besides jesting and mocking at the *As-*

tors

tors of Christs visible and glorious Kingdom, little will be done by the Adversaries as to the confutation of them: The Truth whereof appears evident at this present Time: Psal. 124. 3, 4. 2 King. 19. 3.

walking after their own lusts.

What these lusts are, was shew'd before: the sins mentioned by Paul, 1 Tim. 3. 2, 3, 4, 5. The phrase, *walking after them*, denotes how their affections will be wholly set upon these lusts, and so guided, and led by them, that all their Counsels and Designs shall be for the upholding and maintaining of them. Inasmuch, that not a Soldier in the Army, (not a Mariner in the Navy, not a Minister or Magistrate in the Nation, shall be allowed, if they be known they are men disaffected to the lusts, proper to the *latter Apostacie*.

○ where is the Promise of his coming? Had not this been added, we should not have known what kinde of Scoffers the Holy Ghost intended: But the words do manifestly shew, who are meant. It cannot be understood, of Christs coming to judgement at the last day: For who scoffs at that? all generally believe in it; It being an Article of their Creed. Questionless therefore, it must be taken of Christs personal coming to reign on earth; and of the throwing down of Babylon; and all the corrupt powers of the World, and the bringing in of the new heavens and new earth, wherein dwelleth righteousness. This indeed is mockt at, both in Court and Country. ○ The Promise of his coming, which these Apostates are said to scoff at, are these and such like; Dan 2. 44; 45. & 7. 24, 27. Psal 110. 6, 7, 8; &

45. & 72. Rev. 2. 26. & 5. 10.
 & 13. 15. 17. & 20. 4. Luke 19.
 12. Zach. 14. 1, 2, 3, 4. Eccl. Nof.
 3. 5. & 33. 12. A.R. 1. 11. Job.
 1. 51. A.R. 3. 19, 20, 21. Rom. 8.
 19, 20, 21. 2 Tim. 4. 1. 2 Pet. 1.
 11. Job. 18. 36.

That the Apostle brings in
 these scoffers by way of Quo-
 stion: where is the promise of his
 coming? He doth it, to shew the
 occasion of their scoffing. This
 great Touch of Christs visible
 Kingdom, and personal Reign-
 ing in it, being publickly held
 forth by many, and some going
 so far as to fix the time, when
 the Lord (as they thought)
 would begin to *come out of Sion,*
 and to *offer his voice from Jerusa-*
lem. Now nothing by the un-
 believing Adversary being seen
 in order to it: O what scoffing
 and jeering is there now? where
 is the promise of his coming? watch-

man

man, what of the night? & watchman,
what of the night? where is your
Kingdom? Where are your reigning
Saints? where is your 56, and 57?
Ha, ha, say they, ye are dream-
ers indeed.

For since the Fathers fell asleep,
all things continue as they were: I
That this later Apostacie may be
the better known when it comes.
The Holy Ghost shews what
will be the saying of the Stoffers
at that time: For saith (say they)
of wonders; what great changes
there will be in the world; what
breaking-work; and destroying
Kingdoms and Powers. Nothing but
overturning, overturning, over-
turning, and that strang things and
unheard-of, will shortly come to passe.
But this proceeds from the folly and
vanity of your hearts, meer delusi-
on: for there is nothing new under
the Sun; but what is done now, or
shall be, the like hath been before,
and

and all things shall continue as they are, till Iesus Christ come to judgement.

Hence it is, That these Scoffers (putting off the evil day) and saying in their hearts, Our Lord delayeth his coming) will begin to smite their fellow-servants, by banishing some, and casting others into prison, and to eat and drink with the drunken; that is, leaving their former more sober & honest walking, will fall into the works of darkness: as rioting and drunkenness, chambering and wantonness; and so lovers of pleasures more than lovers of God. Hence it is (like the men of the old world) their minds will be on nothing but their lusts: as pomp, pride, honour, riches, great Titles, and places, &c. Hence it is that in their Councils (having interwoven their Interest with Ballyw

(so) much studying thereof will be how
 to head the Snuffe deadly sinne, and
 what provision to make, that this
 later State of Apostacie may continue
 to many generations. For he that fir-
 st in the Heavens shall laugh, the
 Lord shall have them in derision, Psal.
 2. 4. Mark it Reader, they are laugh-
 ers now, and shalliders here, a day
 coming (and nigh at hand) when the
 Lord also will laugh at their derision,
 and will mock when their scorn cometh.
 Prov. 2. 22 And the righteous shall re-
 joice when he shall see his vengeance, Psa.
 58. 10. ni regnol eds neod evad I
 From (subtly aside) they are com-
 munion with them, but his from above
 Ditch. For as in scripture is
 said, 1. 10. Desire not (saith
 Boldly) their friendships, and if they
 offer it, neither refuse it. The words I
 take in, shew this meaning, as if he
 should say, 2. 1. You that shall live in the
 days of this late Apostacie, and by the
 description here given of it, do plainly see
 that such a perilous time is come, be-
 cause withdraw your selves from it,
 and be not one of them, neither stand in
 any relation to them, (as they are Apo-
 states)

And will be by holding any place or of-
fice under them, without acknowledgement
there any way, whether by counsel, per-
son, place, service, &c. But as Los left
Satan, & Gods people were come out of
Babylon, & amongst this Apostacie be left
and departed from, by all such as expect
a better place in the day of the Lords
visit. What the far spake made Con-
gregation, is the warning which the
Spirit of God gives us here: Depart
I pray you from the tabernacles of those wicked
men, & much mourning of their left ye be
obtained in all their sin, Num. 16. 26

I have been the longer in opening
the last apostacy. Because most of
our work lies here: for if this Apo-
stacy be known, I mean as to the
Time of it, that which concerns the
Word of God, and the manner of it, will
easily be understood. Because where
this Apostacy is, there the others
are: for they do all, (as I said) con-
temporally, as I shall shew in their
places.

He that walketh uprightly, & doeth the
sincerely: but he that perverteth his ways
shall be known, Prov. 10. 9.

The backslider in his ways shall be filled
with his own ways, Pro. 15. 14. The

THE
CHARACTERS
OF THE

Little Horn,

OPENED.



Having ended the *last*
Apostacy, I come now to
the *Little Horn*. And here
wee will consider three
things.

1 What this *little Horn*
is?

2 How it doth appear, that the reign (or
rather Tyranny) of the *little Horn*, shall be
in the three years and half?

3 Whether the present state-*Apostacy*
be the *little Horn*?

K

In

In handling these particulars, I intend to do no other wise, then I did before. Explain the matter as I humbly conceive to be the meaning of the Holy Spirit, and leave the application to the judgement of the sober Reader. Granting withall, if hee finde not all things here set down exactly to agree with the *State-Apocalypse* of our time, and never till now fulfilled, with so much clearnesse and certainty, wee are not yet come to the time and reign of the *little Horn*.

For the first I do not understand, by the *little Horn*, any single person, as *Antiochus Epiphanes*, *Julius Caesar*, *Domician*, *Adrianus*, *William the Conquerour*, *King Charles*, &c. But a *Kingdome*, or *State*, and so the most judicious generally take it. Hence it is ver. 11. that his body, is mentioned, and ver. 26. his dominion. So then, as the *ten Horns*, are ten Governments, or States, so I think is the *little Horn*, a State, or Government, which may thus be described.

A company of men in the last dayes, leaving lost their former principles of justice, Law, and Conscience, shall assume unto themselves, a state or body pollicke, appointing one as Head, and framing an instrument

Fragment of Government suitable to it. I

1 This Horn is said to bee Little, *Obscurus loco natum et plebium; Jacobus Terin.* of his low birth, small and mean beginning, which shews that this little Horn cannot bee the fourth *Monarch*. Chap. 11:31.

2 Because The Kingdom doth not by right belong unto him. *Diadate*, that is; this Government shall bee set up by a few persons, without the consent of the people, yea against their will.

3 Little, because it will not have the faithful prayers of the Saints for it, nor the hearts or hands of other people: but such *Apostates*, as are named; . 1 *Tim.* 3: 2, 3, 4, 5.

4 Little, because among other Horns or Kingdoms, this will not bee allowed for a Lawful State, otherwise then to serve their own turn; and to make advantage and gain by it.

5 Little, because the Lord will not suffer him to be great; but will blast his designs and actions both at home and abroad.

6 Little, because of the short time this *State* is to continue, *viz. Three years and as but; no longer.*

I know some have thought, that by the word *Little*, *A* younger brother is meant. I confesse there may bee something in it, for many doe read, *Cornu ultimum & parvum*, a horn, the last and little; Signifying that this *Horn* shall arise, neer or about the time, when the *Elder*, or former *States*, and *Kingdomes* are going down, and ready to be pluckt up by the roots.

But howsoever it be *Little* in such considerations, yet it is said to be a *Horn*, that is a *State*, or *Government*.

1 Because, it shall have the name and Title of a civil power or Government given to it.

2 It will *push* as hard as other *Horns* have done, against the *Laws* and *Liber- ties* of the *Nation*, yea, and against the interest of *Christ* and his people.

3 This *State* will make *Laws* and *Ordinances*, which shall bee as duly kept and observed by the *Apostates* under it, as if they had been enacted by the greater *Horns*, that is, by a more *Lawful* and *just* power.

Toucing the second point, viz. that the *Tyranny* of the *Little Horn* shall bee in the *three years and half*. To prove this,

the Text saith, *untill a time and times, and the dividing of times*, Dan. 7. 25. The sense (I conceive) is thus. From his rise, hee shall have so much time allowed, or he shall so long continue by the Lords sufferance, to exercise the cruelty and wickednesse mentioned in the Vision. That the meaning is so, appears by the Question and Answer, Dan. 12. 6, 7. *How long shall it be to the end of these wonders? for a time, times and an half.* As if hee should say, For the vision of the little Horn it shall bee for a time, times, and an half, so long hee is to continue, to scatter the power of the Holy People, and when that time shall bee expired, the words of the Prophecy are fulfilled concerning him: For soon after the judgement shall sit, and they shall take away his Dominion, &c.

Qu. But by a time, and times, and dividing of time what time is there meant, or how much is this time? The common received opinion is, *three years and an half.* These persecutions (saith Diodate) shall last one year, two years, and halfe one year, that is to say, *three years and half.*

I confesse in the application, I finde few to agree with me, yet for the time, to bee *three years and an half,* (neither

more nor lesse) few writers which I have
 seen, but take it so as I do. And for these
 few which understand it otherwise, as
 making first, a time, times, and dividing
 of time, to bee three years and an half, and
 then out of the three years and half, to
 reckon each day for a year: this I conceive
 neither agrees with Daniels manner of
 reckoning the time, nor with other
 Prophets. That three daies and an half,
 should be taken for three years and an half,
 So forty two months, for so many years, as
 there are daies in the months. Again One
 thousand two hundred and threescore
 daies for so many years: this is right,
 and according to the Scriptures, Numb.
 14. 34. Each a. 5. But by a time, to
 understand a year, by times two years, and
 dividing of time, an half year, and after-
 ward, from these three years and an half, to
 number years by daies. There is not for this
 (I think) any ground in the word of God.

Besides, why should not Daniel when
 hee useth words and terms alike; be alike
 understood: in chap. 4. 25, it is said seven
 times shall passe over thee; here it is not
 questioned but by seven times, seven
 years are meant, no raising of another
 number from daies, to years: Now I

for no reason why the Prophet in one place should be understood by Time, strictly a year, and in another, as many years, as a year hath dayes, especially seeing it is familiar with Daniel to set down his account in this manner, as ch. 11. 13. *In the end, thag his time shall be of the times of years, see chap. 7. 12. and 8. 17. and 11. 14. 31. 40. and 12. 4. 9.* I might add, how *three years and half* was the term of Christs persecution in the flesh: the which being expired, immediately begonne (upon his resurrection) the setting up of his spiritual kingdome all the world over. So *three years and an half* is the time of the sufferings of his witnesses under the little Horn, the which being ended, they shall rise and stand upon their feet again, and then beginnes that which you have Rev. 11. 13. 14. *the great earthquake, and the founding of the seventh Trumpet, and the kingdoms of this world becoming the kingdoms of our Lord and of his Christ.*

Quest. But how doth it appear, if by times, and times, and dividing of time; *three years and half* be meant, that these are the *three years and half*, which period the number of one thousand two hundred

and

and three score years, and contemporises with the *latter Apostacy*, and *slaying of the witnesses*.

¶ *Answ. 1* *Grasius against Junius*, gives many reasons, that the Vision shewed *Daniel* concerning the *Little Horn* is to have its accomplishment in *Novissim. dis-bui*, in the very last times toward the end of the world, and judgement shall not passe upon him, *usq; ad consummationem ira*, untill the indignation bee accomplished. *Dan. 11. 36.* that is untill the forty two months are expired, *Hist. Antichrist. pag. 117. 119. &c.*

¶ If this bee so (as I see nothing against it) then must this *little Horn*, be before the *rise of the witnesses*, and the *forty two months* are expired: for hee shall have no Dominion or Power after that time.

¶ 2 Upon the destruction of the *Little Horn*, the Saints possesse the kingdomes: but this they do not, neither is the Kingdom theirs, till the *witnesses* rise, and the time of the *Beasts Tyranny* is expired. Hence I gather, that the *three years and an half*, allowed the *Little Horn*, and the *three years and an half*, in which the *witnesses* ly slain, must needs contemporise

rise

rise, I would have the reader observe this; for I think there is some weight in it. If the taking of the kingdom by the Saints, bee upon the ruine of the *Little Horn*, and the rising of the *witnesses* (as clearly it is so to me) then it must follow necessarily, that the *three years and half*, given to the *Little Horn*, and the *three years and half* spoken of the slain *witnesses*, are all one, see *Dan. 7. 25, 26, 27.* compare *Rev. 11. 8, 11, 12, 13, 15, &c.*

(3) Another Argument, I lay down thus, the *book* is not to bee opened, untill the time of the end; which is in the *three years and half*, and the understanding of it will bee partly by the Characters of a *little Horn*. Now it is the Lords usual manner not to lead his people back to things past, but to teach them the understanding of Prophecies, by what is present, and doing in their own time, when yee shall see the abomination of desolation spoken of, by Daniel the Prophet, stand in the holy place &c.

Again, when yee shall see all these things, see *Mat. 24. 15. 33.* So the *little Horn* must be seen before the wise will understand the end, and this is proper to the *three years and half*.

4. It seems by *Daniel*, that the cause and ground of the *Little Horns*, making warre against the Saints, *wearying* them out, and scattering their power, will bee for bearing witness to Christs visible and glorious kingdome, so that the controversy now, will not bee (as formerly it was) about the Church, Ministry, worship, and discipline, but about the whole *Rule, Dominion, and government* under the Sunne, that is whether the kingdoms of the world shall continue (as they are) in the hands of Tyrants, and oppressors, or they shall bee Christs, and the Saints of the most high, according to that promise, *And there was given him dominion and glory, and a kingdome; that all People, Nations, and Languages should serve him, and his Dominion is an everlasting dominion, which shall not passe away, and his kingdome that which shall not bee destroyed.* Again, *and the Kingdom, and Dominion, and the greatness of the kingdome under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdome is an everlasting kingdome; and all power shall serve and obey it.* Dan. 7. 14. 27. And this proves likewise, that the *seven years and half* of this *Little Horn* must bee the last

last of the one thousand two hundred and threescore years, it being the last testimony of the witnesses, in the behalf of Christ, and the main cause of their slaying by the Beast.

And here the Reader may understand not onely the Time when the Little Horn shall stand up, but one manifest Character to know him by: under his government there will bee a large tolleration of Religion, for hee will pretend great care to tender consciences, as that every one may have liberty to worship God in what form hee listeth: onely hee will not allow that any should asserth, what the Scriptures plainly testify, concerning the breaking of the Image, and in particular, that hee shall bee slain, and his body destroyed, and given to the burning flame. The Saints shall take away his dominion to consume it, and to destroy it unto the end, any thing but this: but this will not bee suffered: no tolleration here of tender consciences: any lye rather will be born then this truth, and how to suppress it will bee the great businesse. And therefore crafty counsell will bee taken against *John and his Christ*.

(noted high l. c.) removed to I. d. m. m. y.

I have handled the former points the more briefly, because I think they lye open to very little exception. That which follows next is, *whether the present State-Apostacy* bee the Little Horn? I have said often before, I undertake not the **APPLYING PART**: I shall onely shew (going over all the Characters) what this *Little Horn* will be, as to his deportment and carriage, when he comes upon the stage, to act a *sad tragedy*.

Behold there came up among them another little Horn, Dan. 7. 8.] Though this *little Horn* bee not one of the *Ten*; yet hee grows upon the body of the *fourth beast*, vers. 7. and so is part of the *Image*, Dan. 2. And here I would have the Reader observe (which indeed hath not been heeded by Expositors) that the *little Horn* cannot be the persons or states, to which most men formerly have applied it: for either they have taken it for a person or state: which was not upon the head of the *fourth beast*, as *Antiochus Epiphanes*, *Mahomet*, the *Turkish Empire*, *Antichrist*, or one of the *ten Horns*, as the *Normans*, *William the Conqueror*, *Charles Stuart*, &c. And thus both wayes have mis'd the mark. For however (as I said before)

this

this *little Horn*, is not one of the *ten*, yet among them, that is, upon the head of the *Beast*, as the rest are. Hence (I think) this certainly may be asserted, that if the present *State-Apostacy* be not the *little Horn*, it hath not yet risen; For *Daniels* description of it in this place (among them, and yet another) agrees not with any person or State hitherto mentioned by any writer that I have seen.

Quest. But why is he said to be among the *ten Horns* on the body of the *Beast*?

Ans. 1 Though he be none of them, yet through ambition hee will seek to be like them in state pompe, and all wastful vanities, hee will assume their Titles, Power, Priviledges, be as absolute a Monarch as any of them; in a word, either he will follow the former *Horns*, in all their exorbitancies, riot, and excess, or will strive what he can to have it so.

2 That he is said to be upon the *Beast*, it is to shew; notwithstanding his former Declarations and Engagements, and warring a long time against *Kingship*, when he comest to be the *Horn*, hee shall uphold the rotten interest of the fourth *Beast* (as her members) namely *Priests* and *Lawyers*, her moth-eaten customes, and Traditions,

ditions, and what else that filthy part of the image (*viz. feet and toes*) is compounded of.

Another Little Horn] *Iunius*, *Piscator*, and many others translate, *the last horn, being little, achari* (saith *Willēt*) *signifieth the last as well as another*. The wisdom of the Holy Ghost is to be minded here, in making choice of a word, whereby to shew what this *little Horn* shall be: *Another*; here is signified, though this *horn* bee a *State*, or *Government* (as was said before) yet shall it not have the constitution and form of a *civil State*, it shall not have (I say) any stamp upon it, suitable either to a *kingdome*, or a *Commonwealth*, as the ten *Horns* had: for howsoever some of them at first were not fairly constituted, yet within a while that question was taken off, and the government acknowledged by the People, to bee just and lawfull. But this *little Horn* for all his policy and craft, will be *Another* still, never able to wipe off usurpation and Tyranny, by gaining a formal constitution of a *State*; And hence I take it hee is said to bee *another*.

But secondly, That hee is said to be the *Last*, me thinks here I cannot but say

with

with Paul, O the depth both of the wisdom
 & knowledge of God: As there are two *Apos-
 tacies*, the first and the last: so there are
 the first *Horn*, and the last *Horn*: the first
Apostacy, and the first *Horn* rise together;
 So saith the Scriptures: And the *old
 Horn*, which thou sawest are ten Kings,
 which have received no kingdom as yet, but
 receive power as Kings, one hour with the
Beast; Rev. 17. 12. The Kings and Horns
 I understand to bee all one; The Roman
 Empire broken to peeces, that is severall
 Nations and people casting off the Ro-
 man yoke, and constituting themselves
 absolute and free States; The *Beast* to be
 the first *Apostacy*, or *Antichristian king-
 dom*, now these two have their rise, & be-
 ginning at one time; so the last *Apostacy*
 and the last *Horn* rise together; I hope the
 Reader will heed the sweet harmony of
 Scripture Prophecies; surely it is not for
 nothing, that the *little Horn* is called the
Last; for as the first *Apostacy* & first *Horn*
 came up at one time; so the last *Apostacy*
 and the last *Horn* will bee in one hour.

But again (for great is the mystery of
 godliness) here also may bee meant, as
 the *little Horn* shall not grow upon the
 body of the *Beast*, till in the last *days*
 when

when *perillous times* shall come, and the former *Horns* meet cutting off. So he shall bee the last indeed, as verl. 24. For I think Gods hand, will bee so visible and eminently lifted up against him, in giving his body to the *burning flame*, that none after him will presume to set up any *State* or *government* any more upon the *old Beast*. Before whom there were three of the first *Horns*] I think it would rather darken than lighten the matter, to mention the several opinions of men about these three *Horns*. Some (understand the *Turkish State* to bee meant by the *little Horn*) will have *Asia*, *Grecia*, and *Syria*, to be these three *Horns*. Others *Egypt*, *Syria*, and *Cylicia*. Others *Syria*, *Egypt* and *Africa*.

Again, such as take *Antiochus Epiphanes*, for the *little Horn*, are various in their account. Some number *Seleucus* his elder brother, and *Demetrius* son to *Seleucus*, and *Philopater*, his sisters son. Others leaving out *Demetrius*, chuse *Antiochus* the great, father to this *Antiochus* the vile. And a third sort leave it indifferent which bee nam'd. So for others applying the *little Horn* to the *Pope*; One takes it for the excommunication of this King, and that Emperour,

Emperour; another for the deposing of
such and such. Now that which I shall
say to all is this, whether wee consider
Kings or Kingdomes named by them,
they were not any of the *ten Horns*: nei-
ther were they broken by a *little Horn*,
which grew upon the *fourth Beast*, nor in
three years and half, neither together, and
at one time. Nor doth it appear by any
History, that so many *Horns* (more nor
lesse) were pluckt up by the persons na-
med by them: nor that it was the last
Horn, which grew upon the *fourth Beast*,
and another from the *ten Horns*.

Therefore I shall propound this to the
Reader, to bee considered and weighed
by him. whether *England, Scotland, and
Ireland*, are not *three Kingdomes*; and these
three at one time (as to their Priviledges,
Laws, Rights, Freedomes, &c.) broken?
And whether this bee not done by men,
who have the Characters of the last Apo-
stacy upon them; and such as call them-
selves a *State and Government*, but never
could formally put themselves either in-
to a *Kingdom* or *Commonwealth*. And whe-
ther the time in which all this was done,
were not (as probably it may be thought)
neer or about the period of the *sixty and
month*.

to enslave them. But it is likely some will question whether *England*, *Scotland*, and *Ireland*, are three of the ten Horns in the division of the *Roman* Empire.

To this I Answer, All know they are acquainted with Histories and Interpreters, such difference there is among them in the interpretation of the ten Horns, whether understood of persons or States, that nothing from them can be certainly concluded.

And therefore I may say, and as groundedly (granting there were ten distinct divisions) that *England* was one, *Scotland* another, and *Ireland* a third, as others who name either this or that Country.

But 2. My opinion is, (and so is the judgement of most) by ten, no precise and certain number is meant, but an uncertain and indefinite, that is, the *Roman* Empire dissolved into several States and Kingdoms. And thus was *England* one, *Scotland* another, *Ireland* another. Neither doth the Holy Ghost (I think) intend any thing further. But many Nations and Countries should withdraw from the Power of *Rome*, and become independent, free and absolute in and among them.

themselves. So that by very many are understood, as it is often so in scripture.

Numb. xxviii. Job xxviii. *Yam. xxviii.*
Pluck up by the roots. The Angel opening these words, *Isai. 24.* saith, *bee shall subdue three Kings; Hamath, saith Rob. Sennar, and Palmyra; bring them low, or humble them, as if they thought say three Kingdoms, which shall arise after the dissolution of the Roman Empire (I would have the reader to consider whether these may not bee England, Scotland, and Ireland) being by the mighty hand of God brought off; and raised up from a great state of Tyranny, and arbitrarie Power, under which they were enslaved; and having obtained much of their ancient free liberties and Priviledges, and in a hopeful way to a thorough Reformation at home (and to bee his instruments abroad of much good to other Nations, in suppressing Tyranny, and Idolatry). Behold by a sudden out of the last Apostasy, (as the bitterlest perjurist, the last Little Horn, who humbles them, and brings them down under the oppression and bondage wherein they were before (or rather more) hinder them in going on, in the work of Reformation, and instead of doing good to other Nations, makes these three Countries*

reproach and scorn every where. Now howsoever this *Humbling & bringing down*, may largely bee taken. Yet I thinke the holy Ghost chiefly intends religious things: that is, this *Last Horn*, shall be an occasion of rending the blessed name of God, and the cause of his deat Sonne, contemptible to the World: The which before, was not onely mightily cried up and pretended to, but gloriously held forth as a burning light, before all people and kindreds, and Tongues, and Nations.

In this Horn were eyes, like the eyes of a man. This may bee taken two wayes. 1. Of his Carnal Wisdome, worldly prudence, subtilty, policy, making an outward shew to bee a great lover of Laws, of Justice, and Equity, and the interest of the People, hereby the easier and sooner to effect his own design. That he is said to have *Eyes*, and no such thing mentioned of the Ten. This I understand comparatively: For they did see, that is, they were crafty and politicke, yet so, as blind to what sight this *Horn* shall have, in all cunning devices. Hee will exceed all that were before him, both for matter and manner of doings; their craft was shewed, but now and then, and onely in some

some of their publick affairs; and transactions, they studied other things, besides carnal policy, and carried on some of their Actions without deceit, simply and honestly. In a word, their Policies were but rough draughts at the best. Whereas this *Horn* (whosoever hee be) will mannage none of his actions without deceit; his head and heart will never bee off from studying craft, and for all his projects and contrivements, they will be most artificial works.

But 2. And this I rather take to be the meaning. The *Little Horn* hath *Eyes*, the other none; Here is signified, that hee will, by a subtle Practice, cal'd *Religion*, *Liberty of Conscience*, *Gods glory*, the advancement of *Christs kingdom*, &c. for up himself, and his own Interest. A thing which the ten *Horns* never saw, such eyes will bee proper to this *Horn*: for hee shall joyn himself to the people of God, and take part with them against *Tyranny* and *Idolatry*, as seeing it to bee the way for his own advantage: As the *Pope*, *Mahomet*, and others, brought their designs to pass by such *Eyes* to wit religious pretences, but stood and bowed not.

In the same way will this *Horn* exalt himself,

himself: It will not bee so much by carnal Policy and the Wisdome of this World (for in this respect the other Horns were not blinde) but hee gets power, place, and authority, another way into his hands: namely, by standing up, for, And with a good Interest, and so gains the hearts, and prayers of Gods people, and afterwards having what hee desired, turns his HORN, that is, his Power, Art, and Councel, against the holy People, and the good old Cause, by which he was first raised.

[*Eyes of a man*] Not of an *Angel*, this is added, to shew, that all the time of his *Saint-like carriage*, and when hee appeared most earnestly zealous for the interest of Christ and his people: like another *John*, his heart is not upright before the Lord; but is a very Hypocrite, even that *Paul*, who *saith in his heart, there is no God*: For under all his Protestations, Oaths, Covenants, great undertakings, &c. The Plot and Design, which hee will carry on, is how to make himself, and his Family greater by the ruine of that *Cause*: So much before, pretended to.

In a word, that hee is said, to have *eyes*, &c. take the meaning, this

This Horn shall bee a notorious Hypocrite, a very Atheist, a Monster, a monstrous Monster, one that shall discover more Hypocrisy, and Atheisme, (if his former and latter actions be compared together) then ever was done before him, by any person upon the face of the earth.

And a mouth speaking great things. This is often mentioned. I shall observe, because of the voice of the great words which the Horn spake, vers. 11. Again, a mouth that spake very great things, vers. 20. the which is afterward explained by the Angel, He shall speak great words against the most high, vers. 25. So indeed many Interpreters read. But others Translate it otherwise, as *Varabius*, *Raguin*, *Martini*, &c. *Steven*, &c. Men known to bee skilful in the Tongues. Not against the most high, but *ex parte altissima*, *Lazarus*. On the part of the Almighty: for the most high, or in his behalf. *Synon* renders it, *ex parte altissima*. *Lazarus*, Hee shall speak as the high God, That is, his words shall be of Holiness, Righteousness, Goodness, and Truth. Though in his Actions and Practice there be no such thing. And if the matter be considered, it is for the more consideration, in the time of the end, there shall be such

there is good ground for this reading.
That which doth most astonish Daniel,
are the words of the Little Horn.
Now there is little cause of Admirati-
on, to hear a man speak wickedly, that
doth wickedly. But to see a man make
warre against the Saints, weary them out,
by Bonds, and Imprisonment, destroy
the Laws, Liberties, and Rights, of the
People, and commit all kinde of Ty-
ranny, and yet in words to Professe, hee
is for God, and for the interest of Christ, and
his people, and for the Priviledges, safety,
and publick good of the Nation, this indeed
is enough to amaze a Prophet. There-
fore as *Grassius* rightly observes, this
Horn, is one *qui impietati sue Dei nomen
pretendit*, which shall pretend the name
of God in all his impieties. Hee shall not
cast a Saint into Prison, but will pretend
Gods glory for it. Hee shall not pluck
up his Kingdomes by the roots: but will
say it is for the honour of God. If hee
break his Vows, Promises, Oaths, &c.
Really say hee, it is for the sake of the
most high: Thus every thing hee doth,
though it bee for *Babylon*, and the great
Whore, and to keep up any false corrupt
interest in the Nation, it is for Christs
sake, as he saith, Again

Again, the reason why the word *Lezzad*, hath been readred *against the most high*. I conceive it to bee thus, the *little Horn* hath been taken by Interpreters, for the open professed enemy of the Truth, as *Antiochus Ephraim*, *Mahomet*, the *Pope*, &c. where as hee is a subtle Hypocrite, alwaies speaking for God, and good things, though in his Actions (if you observe him there) he shall plainly demonstrate that hee regards neither God nor goodness.

I would not have men to bee rash and heady Censurers, specially in the Application of this *little Horn*. For truly I think, one of the clearest Characters of him, is set forth in this place. Whensoever this *Dominion* of his shall bee erected, if any complaint bee made against it, for unrighteous doings, (and for doing worse than any men did before) what will they say for excuse: *ex parte altissimi*, it is in the behalf of Christ, for the sake of the godly party, to prevent new warres, and effusion of blood. Briefly All the impieties and wickednesses committed against God and man, shall bee defended this way.

And to say the truth, except it bee this

this Shift, they will not find a fig-leaf to cover their Nakedness.

And here it will not be a misse to give the Reader notice, that this *little Fly* shall bee so famous and notorious in his day, concerning the matter here mentioned, that the same in Scripture is often foretold, *Your brethren that hated you, that cast you out for my name sake, said, let the Lord be glorified, &c.* Isa. 66. 5. Observe here four things.

1 This casting out must bee by a Government, men who have gotten Power into their hands, and so are stronger than their brethren.

2 They were Brethren, either in some Church, Army, Council, Parliament, Equals and Companions.

3 How unjust, and sinful forever their proceedings are against their brethren by banishing some, or imprisoning others, &c. Gods Glory is pretended, as if all were done of Conscience, and to do God good service.

4 Though this Apostate State thinks to cover their Malice and Cruelty by mocking God: yet God will not bee mocked, but as hee sees their Hypocrisy and Deceit, so hee will discover it to their

their everlasting shame, and the honour
and comfort of the other.

This little Horn or Apostate State, is
likewise (as I take it) foretold by our
Saviour, But and if that evil servant
shall say in his heart, my Lord delayeth his
coming, and shall begin to smite his fellow
servants, and to eat and drink with the drunken.
Eccl. 24. 48, 49. First, this smiting
must be understood (as I said before) of
persons that have gotten power into their
hands, and so exercise tyranny by autho-
rity. 2 They are fellow-servants. All pro-
fessors of the Gospel, the persecutors have
a form of Godliness, as the sufferers
have both form and Power. 3 That the
wicked servant, smites his fellows, he pre-
tends Justice, conscience, and necessity
for it. For so I take the sense: as if hee
should say: I acknowledge Jesus Christ
to be your Lord, and mine, and do expect
his coming as well as you, and that hee
shall be the only Potentate, King of Kings,
and Lord of Lords: having all power and
Dominion given him: notwithstanding
seeing it will bee a long while before that
time comes, and you would perswade the peo-
ple that it is at hand, whereby occasion is
given of warres and Commotions, and so
have

have my Dominion (at the LITTLE HORN) tak'n away and consumed: these things I cannot suffer, as being against the honour of God, and the good of his people; and therefore must correct such persons as disturbers of our present Government.

4 Notwithstanding the specious pretences of this wicked servant, as if hee did not suite his fellow-servants, but out of tenderness and Conscience to the glory of God: yet this, all the while apparently shall bee seen in him, that hee eats and drinks with the drunken, all the vices and finnes which *Paul* reckons up of the *Last-Apostates*, are as visibly to bee seen in him, as was the Leprosy in *Gebezies* forehead.

For the close of this Character: it seems to mee that *Isa. 66. 9.* and *Mat. 24. 48.* with the little Horn, *Dan. 7.* and the last Apostacy, *2 Tim. 3.* are parallel Texts of Scripture-prophecies.

His looks were more stout then his fellows. If this Character had been well minded, *William the Conqueror*, *Charles Stuart*, and the like, had never been pitch upon: For it is expressly said, that this Horn must bee stouter than any of the ten.

I shall open the words in three things.

1 How-

Howsoever wee read of many *Woe*
Horns among the Ten, which were very
 Tyrants, and for their oppression, and
 cruelty, some of them were deposed, or
 others banished, some imprisoned, some
 put to death (as *Charles Stewart*, in our
 time) yet hee cannot bee the *little Horn*,
 who doth not in an arbitrary and lawless
 way exceed them all, how tyrannical
 soever their Government was. And
 therefore unlesse wee see a *State*, that
 hath more violated and broken the Laws
 of the Nation, destroyed the priviled-
 ges of Parliaments, and Rights of the
 People, more than ever *Charles Stewart*
 did, yea than ever was done since the
 Conquest, or since the rise of the *Beast*;
 the Holy Ghost acquits it here from being
 the *little Horn*. Nay, I say more (for
 God forbid, I should condemn the right-
 eous) if since the rise of the *Ten Horns*,
 it can appear that for plucking up by the
 roots, the Laws, Liberties, and Free-
 dome of the people, and ruling accord-
 ing to will and lust, there hath been
 done, by any of the *Ten*, what hath been
 done in our Time, wee are not yet come,
 (I speak as I think) to the daies of the *lit-
 tle Horn*.

3 That

A Pope
 Inno. 73
 Ar. 17 q 4
 Siquis
 b Pope
 Dumasc.
 29. q. 1.
 C. omnia.
 c Anto-
 min. Sum.
 par. 1. Tit.
 22. c. 5.
 d Pop.
 Nich. 15.
 q. 6. Ant.
 de elect.
 et elect.
 significa-
 in Glof.
 e Bellar.
 de verb.
 dei.
 f Greg.
 distin 81
 g. Siquis et
 Leo euf.
 q 6. cap.
 mult.
 h Bellar.
 de Rom.
 part. 1. 2.
 c. 16.
 i Glof. in
 c. 24. q. 3
 si inimi-
 cus.

That hee is said to have be-
 fore his fellowes here I think the
 spirit of God, intends the likenesse be-
 tween the heads of the two Apostles.
 Now how the first was, wee have shew-
 ed; now much more might be added. As
 thus
 No man (saith hee) must dispute
 of my actions. As those that will not
 obey my Decrees are to be dispossessed; and
 forsighted of all Honours and Estates with-
 out restitution. My power is greater
 than all created powers, & I can dispense
 with Lawes, Rites, Oaths, Covenants, &c.
 What I say must bee revered, and
 received for Truth. And whosoever speaketh
 against it, is forthwith an Hereticke, yea, a
 very Pagan, & worse than a heathen, an infidel.
 To a word, I cannot bee judged by any
 man, nor by the whole Earth. Nemo
 est in uniuersa similitudine Concilio congregatus, nec
 in uniuersa Synodo, & in uniuersa Ecclesia, qui
 potest iudicare me. And such as
 I take to be my enemies, others are to take
 for my friends, and such as are to be hated
 from them, and so I much as to take upon
 me
 I would have all men very carefull
 whom they make the Little Horns For

I am persuaded, what person soever he
shall bee, for his sake, hee will bee like
the head of the first Apostasy, that is,
what the former hath said, the latter will
attempt to do.

It is objected by some Expositors,
that in verse 8. there is no mention made
of his *sin*. But afterwards verse
10. I since they conceive, that hee will
bee worse at last, than at the beginning,
grow more fierce and tyrannous against
the interest of Christ, and his people,
towards his end, than hee was before:
therefore *Evil men and seducers shall wax*

worse and worse, & their number shall increase
unto the full of the Law. *For when shall the*
Law be fulfilled in us? As
the Law after of this Law are proper to
him: so in opening each particular, if
the meaning of the Spirit bee understood,
wee must finde out such things as bee
done by him, as were not done before by
any other. Teaching this way.

The ground of it will bee (as hath
been said) about the *Kingdome*. For in the dayes of
this Law, the Saints will be raised up
very high in bearing witness for the
Law, against the Rulers of the
world

+
9. 13
+

World, that the Time is at hand, in which all their Power and Dominion, shall bee taken from them. But more especially, will they stand up against the Horn, as taking him to be the *little Horn*, and the first Enemy that must bee destroyed (as the subject of the first vial) and the greatest obstructor to the work of the last times, in executing the vengeance of the Lord, and of his Temple upon *Babylon*; whereupon hee will use all the Policy and Power hee hath, (to keep *his body from the burning flame*) by persecuting the Saints many ways, in appearing thus for the Land.

That such a Controversy, shall be before Christs Personal coming, is manifest. *But shall my enemies which would not that I should reign over them, bring together and slay them before me, Luk. 19. 27.* I know the place is usually interpreted of Christs spiritual reigning in the hearts of Believers: But the scope and series of the Parable carries it otherwise read *vers. 11, 12, and forward.* The meaning I take thus, towards the end of the forty two months, in the three years and half, the dispute will grow high about Christs visible Kingdome: Some will

assert

assert it, others oppose it, and here be-
ginnes the warre between the *Horn*
and the *Saints*, which was never before
in the world.

* 2 Though the warre bee raised upon
this occasion, yet will the *Horn* be puffed
up the same with pious pretences, as it
may well have the name of the *Holy Man*,
For here the *Persecutors*, *Smilers of their*
Brethren, and who cast them out, these
must bee *Saints*, and the well affected,
and the good people: And they that are
imprisoned, banished, and overcome,
these *Malignants*, *Traitors*, *Fools*, *Beasts*,
not worthy to live in Church or Com-
mon-wealth, So that for Hypocrisy, the
like was never shewed before.

3 For this war, I do not conceive, that
the *Saints* shall come forth into the field,
and fight the *Little Horn*, and so bee over-
come by him: For till his three years
and half are expired, The Lord of Hosts
will not suffer the loss of the battle against
him. But by making warre is meant, hee
shall oppresse them many ways, for
bearing witnesse to Christs Kingdome,
against his power and standing: See
Ier. 4. 1.

Quest. But why is it called a war, if
M no

nothing bee more intended, so than, the
 Here persecuting the Saints, they making
 so *resistance*.

I answer, the Holy Ghost (I conceive)
 calls it a *making way*, because this *Horn*
 shall have his greatest aid, and help by
 an Army. These kinde, of men will
 principally do his Commands against the
 Saints, bee they never so unrighteous
 and cruel. For other men in Civil pla-
 ces, as they will not care to serve him in
 such a way, so hee will not make use
 of them as of Souldiers under him.
 These will bee most for his turn, whether
 it bee to banish, or imprison, or to put a
 Saint to death.

Truely for this Reason (I think) though
 the Saints are more *Patients*, yet it is cal-
 led a *way*. To signify if it bee this *little*
Horn. Then. The instruments which
 he shall chiefly imploy against Gods peo-
 ple will bee Army-men. His Souldi-
 ers will bee so degenerate and mercina-
 ry, as they will not spare any of the
 Lords precious ones, but whomsoever
 hee bids them to banish, imprison, mur-
 der: they will do it, though they know
 no offence or fault they have commit-
 ted. *Render* the Application is thy part.

And prevailed against them.] How this is done is shewed, chap. 12. 7. bee shall scatter the Power of the Holy people: the which place hath reference to Moses words: when bee sees their Power is gone, Deut. 32. 36. Not onely may the slaying of the Witnesses bee here meant: but this Horn shall proceed and prosper so farre in this war; as all hope will bee taken away from Christs cause ever to rise again. I shall give the Reader my thoughts of the thing. As the darkest time of the Night, is about the dawning, so a little before the expiration of the three years and half: The interest of Christ and his People will bee at the lowest ebb, and the Horn-State at the highest spring of glory and greatness. For the Lord shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up or left. Thus Moses and Daniel, speak of one thing, that the Horn will not, bee in the height of his persecution, till his body bee ready to bee given to the burning flame, and therefore who-soever shall live under his Dominion, must expect that hee will bee most fierce and cruel, when the period and end

of his time is come.

And shall wear (or tire) out the Saints, of the most high } Here wee have the Angels explanation of the words before, *how they shall prevail*; namely, *wear out the Saints*, that is, by keeping some of them under bonds and banishment, as thinking thereby to yre them out, and so compel them to deny Christ, as himself had done before.

Others by poverty and outward wants being forced to leave their former employment, and maintenance, that they might not be partakers of his sins. *Re. 13. 16, 17.*

This makes mee think, that the Lord will not suffer him to shed much blood; for howsoever hee will not fear God nor man, and bee most wrathful, specially towards the end of his time: Nevertheless, hee shall but fulfill the Councell and purpose of God (as did Pharaoh, Judas, Herod, and Pontius Pilate) that is, not put the Saints to death, but *grieve them out*; no further (or very little) shall hee go in spite of his Saints lookes.

But again, they are not onely Saints, but of the most high, which seems to import that some Saints shall do well enough

un-

under this *flour*: as to their peace, liberty, and worldly enjoyments; onely those who are (not for him but) *for the most High*, he will make war against. And in this, his Hypocrisie, and other wickedness, will bee *the* *loss* seen and noted. In honouring some Professors of Religion: promoting them to great places and offices in his Council, Army, Colledges, and making them his familiar friends, such I mean as will have fellowship with him in the works of darkness, and justify his unrighteous wayes, howsoever in the mean time, bee shall persecute others, who are in truth, and really for the cause and interest of Christ.

I would have the Reader likewise to observe this, as a special thing, whereby to know the time of the *Little Horn*. There will bee then two sorts of Saints: the one hee will hate, the other seem to love: the one he will take into his Palace, the other cast into Prison: the one shall be raised from one degree of promotion to another, the other thrown out of all. And the Reason is, because the former are *ministers of the most High*: The latter are not according to the meaning of the word. The former like *Moses* will *stand* the *par-*

pride of Christ, greater riches than the treasures in Egypt. The latter like Demetrius, will embrace the present world: and not care what becomes of the Kingdom of the most high, so they may reign as Kings themselves in Pomp, Pride, and Pleasure, &c. with the HORN.

And think to change times and Laws. To know what is here meant, it must be observed, what the Holy Ghost speaks of this Horn, as to be his great work and business: and this is set down in two things: viz. making warre against the Saints of the most high, and plucking up by the roots three Kingdoms: so that as he takes two sorts of people for his greatest enemies. The first Monarch-men, and the Common wealth-men: so hee is fallen upon a design, whereby he thinks to keep up his Power and Dominion in spite of both Parties: that is, by changing times and Laws, where note, how in the first hee shews himself a very Atheist: in the latter, a deep Politician. We will speak of both distinctly.

By Times in this place, I understand the set Times, in which the Father hath promised to give his Son, and the Saints with him, the Kingdom and Dominion,

ε M

and

and the violence of the Kingdom, upon
the whole heaven; Psal. 102. 13. Isa. 14.
31. Hab. 2. 3. Rev. 10. 6, 7, and 22. 10.
Dan. 8. 19. and 10. 1. and 11. 27, 29, 35.
As the Israelites after four hundred and
thirty years were set free from the Egyptian
bondage. And afterward delivered from
the Captivity of Babylon, the seventy years,
being expired. So the forty two months,
and the one thousand two hundred and sixty
dayes, and the three years and half being
fulfilled, it is Gods purpose to begin the
deliverance of his people from Tyrants,
and Oppressours, and to make them his
battle Axe, and rod of his strength to break
the Image to pieces, and take the King-
dome; Dan. 7. 18. Now the little Horn
reading such prophecies, and what great
things are promised the Saints, after a
Time, Times, and dividing of time, and
when three dayes and an half are ended.
And perceiving what encouragement
some take from such places, as intending
to follow the call of God, when that Ap-
pointed time shall come. What doth he
(not believing the holy Prophecies) but
think of things the Times, that is, when
after three years and half, the Saints
make account the Times with her Christy
and

and *Therfore* on the contrary *THINKS*,
to have it his (still hand to continue the *Little*
Horn, as he was before; Yea, and to
have his son a *Horn*, after his decease.

That the Reader may clearly under-
stand, what my meaning is: This I
think. When the dayes of the *Little*
Horn are almost expired: the *Wife* shall
understand, that hee is the *Horn*, and God
will put in their hearts to fulfill his Will up-
on him, which is to take away his Domini-
on, to consume it, and to destroy it unto *The*
End, Dan. 7. 26. This being perceived
by him, hee shall perswade himself to
frustrate what the Scriptures testify, and
the Saints beleeve concerning him, by
some crafty devises which he hath thought
upon.

As *Herod* (a Type of this *Horn*) when
hee heard of the birth of the *King*
of the *Jews*, gathered all the chief
Princes, and *Scribes* of the people together,
to kill of them where hee should be born.
Though hee intended onely the death of
the *Holy Child Jesus*: yet hee seeks to
know, what the Scriptures had foretold
of the place and time; And why so, to
obscure the way, that is, to make void the
Counsel of God. The like may be done
by

by the *Little Horn*: being *Troubled* to hear, that *Christ* is appearing against him, to take away his *Dominion*, he gathers the *Priests* and *Scribes* together, and inquires of them about the *Time*: who can inform him, (some of them at least) that after *three years and half*, the *Horn* must be destroyed: what doth hee now? *Thinking to change the Time*, hee doth all that hee can, by power and craft to escape the revenging hand of God.

Again, it is worth the noting, though the chief *Priests* and *Scribes*, had not the *Grace*, to go with the *Wise men* unto *Christ*, yet had they so much knowledge in the *Scriptures*, as they could tell the *Tyrant*, the place where hee should be born, whereby to further his bloody design.

So some *Ministers* of the last *Age*, by the light which they have of the *Prophecies* of the *Last Times*, may be able to inform the *Horn*, when his *three years and half* are ended, and yet remain still with him, and not go forth with the *Wise* to follow the *Lamb*.

Quest. How will hee think to change the *Times*, that it may not be *Christ's* time,

time, but His after the three years, and an half are expired.

My opinion is, these three wayes,

As the Saints of the most high will rise in their Testimony against him (especially about the Time of his End :) So on the other hand, hee will ingage, revolted Professours, to appear for him more than they did, in justifying his Government and wayes: aspersing their Dissenting Brethren, to speak things of spite, ignorance, Preposterous and what will they have? men may be as good as they will, &c. And thus getting the Apostles every where to cry him up, for a Nursing Father, and his Government, the prop and pillar of Religion, he will think to change the times.

As a little before Israels deliverance out of Egypt, Moses and the Magicians had a sore conflict, and the like between Elias and Baals Priests, a little before they were put to death. So I conceive, a little before his Dominion is taken from him, the Controversy will grow high between the Witnesses of Christ, and Antichrist: on whose side the Truth is, I know not, yet I am sure it will be a great trial.

212 *He will scatter the Power of the bo-
ly people, grow so high in Pride and Stout-
nesse, neer his end, that it shall seem
their Power is gone, and there is none shut
up or left. So farre shall hee prevail a-
gainst the remnant of the woman's seed, that
having before slain the witnesses, hee shall
think there are none left, either in pri-
son, or out of Prison, to take away his
Dominion; and cast his body to the burning
flames, when the three years and halfe are
expired. As the scum and drosse is wi-
ped off, and thrown into the fire, when
it hath spread it self over the Pot, and no-
thing of the liquor seen: so the destructi-
on of this Horn will bee, when he thinks
hee hath the cause of Christ down under
him, and no appearance or sight thereof
is left, Psal. 119. 119. *How good shall
be his word in my mouth.*
But lastly, Hee thinks to change the
Times by his Army. And indeed his
greatest hope will bee in this.
For first, The Army must bee purg'd,
that is to say; not a conscientious Sou-
dier left in it, specially an Officer: nor a
Man known that his Principles are for
swearing the Image. Secondly, Such mer-
enary fellows shall bee raked together,
as like the Turkish, Spanish, and Spanish
bison*

slaves.

As in the *Indies*, they will serve his turn in any thing. As those *Blind-suckers* which are applied to mens bodies. Wherever they are laid (be the place well or ill) there they stick, and do the work they are applied for. So the *Souldiers* of this *Horn*, whatsoever they are Commanded, that they will do, be the party good or bad, sick or sound, all is one to them: The will and Lust of their great Master shall be obeyed, though it be against the expresse Law of God.

Their main businesse is now, to hunt after the *Smits* of the most high, break their meetings, and imprison such as they think might promote the interest of Christ, and his people, against the *Little Horn*, had they liberty. Fourthly, it is probable hee will cause his souldiers to take away from some of the *Fift Monarchy-men*, their Armes, and Weapons, not leave them a Sword, Musket, Pistol, Pike, &c. it may be, nor a Horse, nor Money to buy them bread: And having done all this, now hee thinks (and hath hee not reason for it) he hath brought in the *Time*.
 It is observed by some, when *Abel* was sold by the Prophet, that the Lord would

would bring evil upon him, and cut off his posterity, 1 King. 21. 28. that hee takes more Wives and Concubines, and begets no lesse than seventy Sons, 2 King. 10. 4. Thinking thereby either to have prevented what the Lord had threatened, or to make him the more work: So the *Pharisee* understanding, that his Power and Dominion is to bee destroyed: now hee will bestir himself: devising and practising all hee can, either to cross the Lords decree against him (change the Time) or put him hard to it. *That vain man would be wise, though man be born like a wild ass colt. Job 41. 12.*

For the other particular: Wee are to consider 1 What is meant by *Laws*?

2 How he thinks to change them?

Quest. What are these *Laws* which he thinks to change?

Answ. 1 That *Form of Government*, which was established before, and to which the People had submitted and engaged to maintain. This I think is meant by *changing the Law*, the abrogating of that kinde of Government, which by the *Legislative Power* of the Nation, was ordained, and the good people every where had consented to.

2 A change in all *Fundamentals*. As to that *Power*, and *Right* which is in the people, to chuse their own *Representatives*, and the *Priviledges of Parliaments*. These two things hee will pluck up by the roots, viz., take away from people and Parliaments, their power and priviledges; and assume all to himself: yea, so Arbitrary and Lawlesse will hee bee herein, that never a Tyrant before him (governing the Nations where hee shall bee) ever durst to attempt the like. And so much the Reader is to observe: For my minde gives mee, whosoever doth not this, hee is not the little Horn in Daniel. If the foundations be destroyed, what can the righteous do? Psal, 11.3.

3 Such laws as were made for every individual person, whereby every private man before had ways and means to help himself in case of wrong and oppression, whether it concern'd his person or Estate: But these hee will make void, and instead thereof his Will shall be for a Law, as to imprison and banish whom he will, and keep them there as long as hee will: And to take mens Goods and Estates from them, when, and how much hee plealeth: So that opely his will, and

nothing else shall be a Law for men to walk by, and trust to, neither will they have any other defence (whiles this Horn reigns) to preserve themselves and families from ruine.

Quest. But how doth hee think to change the Laws?

Ans. 1. *Ex parte altissimi*, in the behalf of God, as following providence and necessity, and that he could do no otherwise, to preserve the Nations in Peace: Especially the godly party, and tender Consciences, who above all earthly things hee hath a fatherly care of. And this will bee (in the time of the Horn) the greatest plea among Apostates. How much it concern'd the honour of God, and the interest of Christ, and his people, to take away from the People their Power, and from Parliaments their ancient Priviledges: Remove foundations, lay the Law aside, and Rule by Will and Lust, leave the People nothing to help themselves from violence and wrong, in respect of their Persons, or Estates: yea the Impudence of *Tyrants* and Hypocrites at this time will bee such, that whosoever grieves and Complains because the Laws are changed, shall bee branded for Malignants,

signants, men that seek themselves, and are discontented because the Power is not in their hands.

2 Whereas it is said hee will *change Laws*, the meaning seems to bee, when hee hath laid the former aside, hee will (to use the Scripture phrase) *Invent to himselfe the INSTRUMENT* of a foolish shepherd stuff up some thing (as *Michal* did the *Bolster* with *goats-hair*) and lay it in the place of the other. Not that hee shall think what hee hath done, is worth any thing (for he will laugh at it himself, and before the three years and half are expired, call it all to nought) But as men to quiet fools and children, when they have taken good things from them, put a *bable* or *trifle* into their hands: So it is some *BABLE* or *Trifle*, which hee will give the People: of purpose (as Children and fools) to still them and that they may not cry after the *GOOD OLD LAWS* which hee hath taken from them.

3 My Opinion is (when this Horn shall reign) in changing the Law, he will do as *D. Aton* did, chuse a *Councell*, And in this hee will be very subtle, as taking the persons (whom hee will have to be of his
Coun-

Council) out of several sects and parties, It may bee from the *Anabaptists* one, from the *Independents* two or three, and so from the *Presbyterians*, and *Cavileers*, more or lesse.

By which means hee makes account that his *changing of the Law*: will be the sooner allowed by all sides and sects.

4 In this *change of the Law*, he will make use of *Corrupt Lawyers*: a thing easy to bee done (for I verily think when this *Horn* shall rule, there will bee few Lawyers but as rotten as dirt) These Wretches and Traitours to God and their Country (to have preferment and places under him, and to keep up old rotten Customes and Corruptions in the Law) will bend their tongue like their bow for lyes: Countenance him, and go along with him, in the worst of his Actions, contrary to all Law, and against their Knowledge, and Conscience, and Oathes which they had often taken. To this might bee added, what a watchful Eye the *Horn* will have on such, as shall appear for Laws and Freedom of their poor Countrey, not onely thrust them out of place and practice, but imprison them, and possibly more too (when that time

is) before it do expire. But

5 And Lastly, as no People have had their *Laws changed*, and an Arbytrary Power set over them, and so enslaved to the unlimited Commands of some men, but it hath been by the *Power of the sword*: so questionlesse, whatsoever this *Horn* shall do, he will do it by an *Army*, which will readily put in execution all his *Orders* and *Appointments*, bee they never so unreasonable, illegal, and unjust, as was said before.

It is said of *Gbrists enemy*, *Mat. 13. 25.* that he *sowed Tares among the wheat*: Hee pluckt not up the *wheat*, though he mixed his *Tares* with it. But this *Horn* doth worse: For though other *Tyrants* before him, *sowed Tares*, that is, brought in many things which were Arbytrary, and Illegal: yet they pluckt not up the *wheat*: but this **MIGHTY MAN** will not leave any good *Corn* standing: nothing but his bitter *Tares* for the people to feed upon.

But for all this, the Holy Ghost tells us, he doth but *think to change Times*, and *Laws*: for no such think indeed can hee do. But like a man in his sleep, dreams hee bath great things, and when hee

hee awakes findes it altogether otherwise. So will his actions bee, hee builds Castles in the Air, promiseth a great deal to himself, but *hee that sits in heaven, doth laugh him to scorn*, and will scatter this proud Horn in the imagination of his heart. So that in the *three years and half*, nothing is done for him (as to the *changing of Laws and times*, though his own creatures bee imployed in the work, read *Psalme 53. and 75. Exod. 15. 9, 10.* as applicable to this,

That it was no more but *Thinking* in respect of *changing the Times*, will appear by and by, when wee come to speak of his End. Neither will it bee more than thinking, in respect of *changing Laws*: For never shall he bee able to *establishe his Government*: nor will any of his Acts or Ordinances (made by him in the *three years and half*) bee acknowledged for *LAW*, when that short time is expired, but thrown out as things execrable and abominable.

This too, is very considerable; howsoever the main work of the Horn, in the *three years and half*, will bee about his own interest, how to secure himself and settle the Government of the *three Pro-*

vinces (which hee hath pluckt up by the roots) in his own Family, yet shall his *Dominion* bee taken from him, before any thing is perfected. So that hee is but a *THINKER* and *DREAMER* at most: Nothing shall hee bring to pass for his own turn and purpose. Thus shall the Scriptures bee fulfilled in him. *A man shall not bee established by wickednesse*, Prov. 12. 3. *The expectation of the wicked shall perish*, Prov. 10. 28. *The wicked shall fall by his own wickednesse*, Prov. 11. 5. *The house of the wicked shall bee overthrown*, Prov. 14. 11. *The Lord will destroy the house of the Proud*, Prov. 15. 25. *An inheritance may bee gotten hastily at the beginning: But the end thereof shall not bee blessed*, Prov. 20. 21.

And they shall bee given into his hand] This may be meant

1. Of God, by whose sufferance the *Horn* shall prosper, *yea take root and grow* as the Prophet saith, *Jer. 12. 2.* and so doubts not, but to bring to pass all his designs in respect of *changing both Times, and Laws.*

2. *They shall bee given him by men, viz: the Aforesaides of that time:* And these the most eminent and heads of the people, whether

whether Ministers, Magistrates, Lawyers, Souldiers. *It was told David, that Abitophel was among the Conspirators with Absolom.* Hee had but one Abitophel with him, this *Horn* will have many, suttile and crafty foxes. But I wish them a better end. So then by this *giving* is signified, that he will plead Right to his *Dominion and Government*, as appointed thereto by God and man, no Intruder or Usurper: neither in attempting to *change times and Laws*, doth he more, then he hath warrant and ground for it.

I would have this likewise to be heeded: whosoever this *Horn* is, hee will plead hard for the lawfulness of his power, as *Given by God and man into his hand*. Howsoever in truth, hee receives it from Gods only permissively. As a Thief may take a purse from men by force and fraud.

Thus I have done with the *Little Horn* as to his *Action*: That which follows is his *suffering*. Thus the Spirit of God gives us a *full history of his life and death*. In his end and punishment wee may consider. 1 The Time. 2 The Author. 3 The Instrument. 4 The Judgement it self. And lastly, How and in what manner. Some thing I will speak

(though briefly) to each particular.

For the Time] It will be immediately upon the expiration of the *three years and half*. Though the Lord did not shorten the term of his peoples abode in Egypt (*viz. four hundred and thirty years*, Exod. 12. 41.) nor their *seventy years captivity in Babylon*; but let it run out to a day: yet being out, hee presently delivred them according to his promise: So the *little Horn* shall have his full time of *three years and half* (bearing date from the day he was constituted a Horn) but no more may hee expect, for the mouth of the Lord hath spoken it. *Be silent O all flesh before the Lord: for hee is raised up out of his holy habitation*, Zach. 2. 13. This Time contemporises with the *womans second coming out of the wilderness*, Rev. 12. 14. and the *rising of the witnesses*, Rev. 11. 11. and with that *set Time* in the Prophet, Psal. 103. 13. So likewise, Rev. 16. 1. *And i heard a great voice out of the Temple, saying to the seven Angels, go your ways, and pour out the vials of the wrath of God, upon the earth. And the first went and poured out his vial upon the earth, &c.*

It is an Allusion to Souldiers, who
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are ready to charge and fight the enemy, but do it not till they have the word of Command. So Gods people will bee prepared for the work, before the years bee expired. But as no word of Command will bee given them to go out, till then: so they will wait (as a people prepared for the Lord) untill that time shall come.

But howsoever by the Scriptures we may know the beginning of this judgement, yet how long the time will bee in the execution, that is not certain, but probably a very short time, yet so, as gradually. First, A dawning, and afterwards the light more and more appearing.

2 For the Time, The Little Horn is to bee destroyed before the other ten, I beheld till the beast was slain, and his body destroyed, and given to the burning flame, As concerning the rest of the Beasts, they had their Dominion taken away, yet their lives were prolonged for a season and Time, Dan. 7. 11. 12. The meaning I take to bee thus. The Term of the ten Horns do expire with the little Horn, and in that respect, their Dominion is said to bee taken away: yet their lives were prolonged: that is, their Power and Government is not

to bee broken to pieces, till the *little Horn* bee first consumed. Hence it is that the *little Horn* or *State-Apostacy*, (for I tak it to bee all one) is the subject of the first *vial*, as I have shewed and proved elsewhere. (see the Book *Truth with Time*.)

Quest. But why is the *little Horn* to be destroyed before the other *ten*?

Ans. As the *Israelites* overthrew *Moab* and *Ammon* (Lots posterity and neer of kin to them) because they sought to hinder them from going into the good Land, to fight the Lords Battles against the *Kings of Canaan*. So this *Horn* (by profession a brother) in that hee will hinder the Saints of the most high, from going forth against *Babylon*, and the *Kings of the earth*, it is a righteous thing with God that hee should fall first by the hands of the mighty Ones, Isa. 63. 1, 2, 3, 6. I take the meaning thus, The Lord will smite *Edom* first, that is, *false brethern and Apostates*, and afterward tread down other people in his anger.

This *Horn* and *latter Apostacy*, is a *like warm State*, neither hot nor cold, and therefore the Lord will spue it out of his mouth

mouth, not cold because it hath a form of godlinesse, not hot, because it denies the power of it.

A thing offensive to the Stomack cannot bee born, but a man will bee rid of it as soon as may bee. When the forty two months are ended, the Horn will bee destroyed first: And no marvel for hee is more offensive and odious to God than the rest (*I would thou wert cold or hot*) and therefore the Lord will ease himself of this Enemy, as one that hee cannot bear, nor suffer to have *his life prolonged*, as the other Ten.

And here Gods order in pouring out the last Vials is to bee noted: he will not begin with Spain, France, Germany, &c. But with the little Horns. Neither may wee reckon any warre past, or to come, to bee the war of the Lamb against the ten Kings, Rev. 17. 14. or the smiting of the Image, Dan. 2. or rewarding Babylon, Rev. 18. 5, 6. till this Horns Dominion bee taken away, and utterly consumed. Not observing this, great mistakes have been about former warres, in bringing them under the Vials, as the Sweden, English, Holland, to the second, third, and fourth vials. Whereas to mee it seems clear by
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Scripture, the first thing which will bee done in fulfilling the Prophecys of the last times (I speak of warre) is the cutting off of this Horn, and nothing will bee done against *Babylon and the ten Kings* (as the proper work which the *hundred forty and four thousand* and the called chosen, and faithfull shall bee put upon) till this thing be done.

2 For the *Author* of his judgement? It is *God and Christ*, as appears *Dan. 7. 9, 10, 11*, and afterward more briefly, *vers. 26*. But the judgement shall be. That this Horn, by a *divine indicatory*, is to have his dominion taken from him, and his body given to the burning flame: there are many memorable things in it.

3 Here is shewed, that the Lord will give him no more time, nor bee patient any longer, neither suffer him to proceed any further in his Tyranny, and Hypocrisy, but set all his former sins before his face, and tear him in peeces, and there shall bee none to deliver him. He thought to have gone beyond his time, yea, and God too, but now vengeance hath reached him, notwithstanding all his former cunning shifts in hope to have prevented it. *Lo this is the man that made*

not God his strength, but trusteth in the abundance of his riches, and strengthneth himself in his wickednesse; Psal. 52. 7. and 9. 6, 7. and 94. 20.

2 That the Lord from his Throne judg-
eth him. Here is signified, what God is
about to do: viz. destroy Tyrants and
all unrighteousnesse of men. and to esta-
blish Peace and Righteousnesse in the
earth: And indeed now is the way made
for it; and never the like before in the
World. Open yee the gates, that the right-
eous Nation which keepeth the Truth may
enter in, Isa. 26. 3. This last Horn, or A-
postacy, kept shut the gates of righteousness:
Other Nations because of him, could not
come into the wayes of Truth, therefore
he that loveth Righteousnesse, and hateth
Wickednesse, brings him before his
Throne, and cuts him off for a worker
of iniquity, Psal. 45. 6, 7. & 79. 2.

3 This shews, that the Saints in taking
away his Dominion, and casting his body to
the burning flame, shall therein do no
more but what is just and right, and what
ought to be done. No man can justly
blame an Officer for putting in executi-
on the just sentence of a lawful Judge: But
the judgement shall sit. Though Hypo-
crites,

crites, and Apostates may cry out against them of cruelty, and self revenge, when they shall see the *Horn* trampled under their feet like dirt: his Abettors and Followers bound in Chains and Fetters of iron, and made exemplary to the World, for causing the name of God and his Truth to bee blasphemed: yet will they bee faultlesse in all this before the Throne of God: for they onely execute the judgement written; for his banishing and imprisoning of the Saints, he had neither the Law of God nor Man for it; but what is done to him, is from the throne Psal. 89. 14.

4. Here likewise is signified what knowledge and light, Saints shall have, in pouring out the vial upon him, and how free they will bee in that work. It grieves Officers many times, and troubles their Consciences, to do what they are commanded about punishing of others. But here will lye no scruple in the way: for the *Judgement* shall see, they shall certainly know it is the mind and will of the Lord that they should do so. The servants of the *Horn*, when they persecuted the Saints, knew indeed, therein they pleased him, but not the Lord. It will
now

now bee quite otherwise, they who destroy the *Horn*, will know they please God, though not him.

5 This shews how impossible it is for the *Horn* to escape destruction, when the *three years and an half* are ended: As a Malefactor being condemned at the Bar, and delivered up into the Executioners hand, hath small hope to break away from him. So this *Horn* (his time being out) as a condemned person in the Court o Heaven is given up to the Saints of the most High, *and they shall take away his Dominion*, &c. Now if he can get out of their hands let him.

6 That hee hath his judgement from the throne, It denotes, in what an amazement, and fright the *Apostates* will be round about him, as having neither Hope nor Heart to stand any longer by him. Who will dare attempt the rescuing of a Murderer or Theif, being by the judgement of the Court delivered over to the Executioner. **THE JUDGEMENT SHALL SIT.** It is said verse 11. *His body shall bee given to the burning flame.* Men flye from fire: If a House be burning, and in a flame, who will venture to run into the burning flame to fetch out the rich-

richest Treasure. It will bee here with the Horns confederates, as it is said of the Merchants of Babylon. They shall stand a farre off, for the fear of his torment, weeping and wailing, and saying alas, alas, that great Apostacy, and head of it, that was cloathed in fine linen, and purple, and Scarlet, and decked with gold, and precious stones, and pearles: For in one hour so great riches is come to nought. Of this Horn and Apostacy, given to the burning flame, and what dreadful terrouir it will cause among the Apostates: The Prophet speaks, The sinners in Zion are afraid, fearfulness hath surprised the Hypocrites: who among us shall dwell with devouring fire? who amongst us shall dwell with everlasting burnings? Isa. 33. 14. when the earth opened and swallowed up Korah, Dathan, and Abiram, it is said, all Israel that were round about them, fled at the cry of them, for they said, lest the earth swallow us up also, Numb. 16. 34. That the Horn hath his judgement from so glorious a Throne: Read Dan. 7. 9, 10, 11. No doubt is signified, that his destruction will bee so terrible, strange, and unheard of, as those neer him will bee at their wits end, striving who can bee far-

farthest off, *Revel. 11. 13.*

7 And Lastly, That the Horn is thus judged: it is to shew how the Lord will acquit his innocent servants, from all the false aspersions of Apostates formerly raised against them. In the dayes of the Horns reign, how were the faithful servants of Christ abused, called Traitors, Beasts, Devils: thrown into Prison, and scattered every where; for witnessing against their Hypocrisy, Apostacy, Covenant breaking, and nothing thought bad enough to inflict upon them. *But the judgement shall sit.* Now it shall be discerned between the Righteous and the Wicked, who were sincere, and on the Lords side, and who were dissemblers, and sought onely themselves and their own interest. Now as Jaanes and Jambres withstood Moses; so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. *But they shall proceed no further: For their folly shall be manifest unto all men, as theirs also was.* 2 Tim. 3. 8, 9. But how was the folly of Jaanes, and Jambres made manifest? I Answer, when they could not do with their enchantments as Moses did, but were forc't to confesse unto Pharaoh, *This is the finger*

finger of God, *Exod. 8. 18, 19.* And when they could not stand before Moses, because of the boils, *chap. 9. 11.* So shall their folly be manifest. (hee means directly the last Apostates) their spiritual enchantments shall fail them, and Gods stroke will lye (like a boll) so heavy upon them, as they shall bee forc't to say, *wee have been Apostates, and plaid the Hypocrits, and these that witnessed against us, kept the Commandments of God, and had the testimony of Jesus Christ.*

Wee come now to the next particular; namely, the instruments, by whose hand the Lord will destroy him. It is said, they shall take away his dominion, to consume it, and destroy it unto the end, *Dan. 7. 26.* Observe here, it must bee taken from him, hee will not freely give it up. As theeves, and pirates, having by unjust ways taken great bootys, will not let them go, unless by a stronger party, they are forc't from them. By the word (*they*) Saints are meant, *vers. 18.* And particularly I take it to bee the Angel, which shall pour out the first vial, *Rev. 16. 2.* under that Angel are specially comprehended, such who before witnessed against his Apostacy; and Tyranny, and suffered under him, for their

their testimony, *Isai* 44. 2. and 43. 1. *Ezek.* 39. 10. As *Gideon* with three hundred men, broke the Hosts of the *Midjanites*, and others afterward came in to them, and pursued the enemy, and so obtained a full and perfect victory: Thus some may beginne the work, and then others fall in with it, till his Power and Government bee utterly destroyed.

Quest. But shall none but Saints, bee used as instruments, to execute Gods judgement upon him?

Ans. Some indeed think so, and give these Reasons: 1 *This honour have all his Saints*, *Psal.* 149. 9. as if this were their priviledge alone, so execute the judgement written: the which relates (say they) unto the *Antichrist*.

2 If the *hundred forty and four thousand*, *Rev.* 14. 1. do take in the whole number which the Lord will imploy against the Dominion of the Beast, Civil, and Ecclesiastical, then it must follow, that Saints onely shall destroy him. But the first is clear, and cannot bee denied. *Ergo*, &c.

3 They read no where in scripture, that Christ will take any *Instruments* with him, to execute his last plagues upon the
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Kingdomes of the World, but holy persons, neither are wicked men, in any place so much as twice named, *Psal.* 149. 5, 6. *Isa.* 13. 3. *Dan.* 7. 18. *Jerl.* 3. 11. *Rev.* 17. 14. *Psal.* 110. 2. *Psal.* 50. 5.

4 The work itself, (they think) will not admit of any but Saints. For, First, It is to destroy all manner of ungodliness and unrighteousnesse in persons and things. Secondly, It shall bee done fully and faithfully, not by halves, and haltingly, as things formerly were, which cannot bee so, if prophane persons should bee used. Thirdly, The work is properly Christs and for Christ, that hee alone may bee exalted, and therefore very unlikely it is that hee will bee beholden to his Enemies for it. Fourthly, It is a work that requires spiritual principles: neither can it bee done without Faith, which wicked men have not. Thus some.

Howsoever I do agree with these men, that the *Kingdomes-work* shall bee in the hands of saints, and by them managed, and carried on: And therefore called the *Warre of the Lamb*.

Yet two things are to bee minded.

1 Though they shall all have (I think) the

the Characters of visible Saints, yet not all alike: Some will bee *weaklings*, men very low, and of little light, and life to the work, to what others have: and yet received. Again Secondly, howsoever in the judgement of Charity all may bee reputed *Godly*, yet there may be some not enlightned further, than for Reformation in Civil things: And in that respect, to wit, upon *Common-wealth principles*, will joyn with their brethren, the *first Kingdome men*, against the *Little Horn, and Babylon*, thereby to recover their Ancient Liberties and Rights. As the *Two Tribes and half*, went armed over *Jordan*, before their Brethren, and left them not, till the other *Tribes* were set and settled in *Canaan*; and then returned back to the Country which they had chosen. So it is probable, some who have chosen the *Land on this side Jordan* (I mean) **COMMONWEALTH-PRIVILEGES** will not onely joyn with their Brethren, whose *Lot* is on the other side: but it may bee, bee before them in the Warre: and when the *Canaanites* are subdued, will be content to sit down in their *Lot* of Freedom and Liberty.

Object. But some say, that Saints shall

not destroy the *Little Horn*, nor the *ten Horns*, neither the *Image*, *Babylon*, &c. neither must they (as Saints, and to advance the cause and Kingdome of Christ) make Warre at all. But suffer all things, and bee patient under Tyrants and Oppressours, till Christ himself appear, and march in the head of his Army.

When the *Ziphites* had treacherously betrayed *David*, unto *Saul*, what saith the Tyrant? *blessed be ye of the Lord, for yet have compassion on mee*, 1 Sam. 23. 21. I must confesse, these men shew a great deal of *Compassion* to Tyrants and Persecutors, as to hearten and incourage them in their cruel and bloody waies: But in the mean time let them know (whether it bee done of knowledge or through ignorance, that I leave.) They do most unworthily betray the son of *David*, as to his Cause, Kingdome, and People, into the hands of *Bloud-thirsty Sailes*.

That much work shall bee done by *Saints* (as *Saints*) and upon the account of the *5th Kingdome*, before Christ personally appear, I prove thus:

1. Christ's personal comming will not bee, till after the pouring out of the *sixth Vial*, at the great battle of *Armageddon*, against

against Gog and Magog, specially in the Jews behalf, Rev. 16. 15. and 19. 11, 12. &c. Ezek. 38. 12. Joel 2. 11. Zach. 14. 1, 2, 3. Dan. 12. 1. But before that time, the *Little Horn* and the *ten Horns*, and the *great Whore*, or *Babylon*, are to bee destroyed as the subjects of the *five first Vials*,

2 The *Ten Kings* which shall hate the *Whore*, and make her desolate, &c. Rev. 17. 16. do not this, untill the *Lamb* overcome them, vers. 14. Now by the *Lamb*, *Christ* personally, cannot bee understood, but his powerful presence with his called, chosen and faithfull, as instruments in that work. For if *Christ* overcome them personally, how can it bee said, that they afterward have burnt the *Whore*, and yet *Christ* not come; Reader note this, it seems clear by the Scripture, that the *Whore* (I mean the State and Dominion of the *Beast*) must fall by the *ten Kings*, before *Christ* come in person, see *Revela.* 18. with Chapter 19. 1, 2, 3, 4. where the Lord is praised for that victory, and this is before *Christ* appears, vers. 11, 12. &c. Now then, what more absurd than to say, *Christ* in person shall overcome the *ten Kings*, and they afterward ruine

Babylon, and yet Christ doth not come till Babylon be ruined.

3. In Psal. 110. The Prophet shews how and in what manner the Father will set his Son upon his holy hill of Zion, and the Throne of David, to order it, and to establish it with judgement and with Justice. The Lord shall send the rod of thy strength out of Zion, *vc. 2.* By the rod of his strength, surely hee means the Saints, called the Rod of his inheritance, *Psal. 74. 2. Jer. 10. 16.* with which Rod hee will smite the earth, *Isa. 11. 2.* break the Powers of Nations and Kingdomes to peeces, like a potters vessel, *Psal. 2. 9. Jer. 51. 19, 20, 21. Sec.* Then follows, *The Lord at thy right hand, shall strike through Kings in the day of his wrath, vers. 5.* meaning no doubt at the Armageddon Battle, where the Kings of the Earth, and of the whole World are gathered together, *Rev. 16. 14.* In the former Warre, Christ sits at the fathers right hand, whilst hee is making the enemyes of his Son, his foot-stool, that is, by the rod of his strength sent out of Zion. But in the latter warre, the Father is at the Sonnes right hand. Besides, in that hee saith, *I will make, Sec.* this cannot bee understood of Christ, as the instrument of the work,

work, but Saints. And this same order and manner of proceeding we find every where in scripture, that the executing of the last judgements upon the Kingdomes of the world, shall be by Gods people first, these shall cut off the *Little Horn*, be new threshing instruments and weapons of war, Carpenters, Reapers, the Angels of the Vials, &c. by whom *Jehovah* will make Christs enemies his foot-stool, *Dan. 7. 26. Isa. 41. 15. Jer. 51. 19. Zach. 1. 21 Rev. 14.*

4 Upon the rising of the witnesses, there follows an *Earth-quake*, and the sixth part of the City fell, *Rev. 11. 13.* This cannot be meant as done by Christ personally, for afterwards it is said, *The Kingdomes of this World are become his, and hee reigns,* *vers. 15. 17.* Therefore (I think) the *Earth-quake*, and the *Earth*, *Rev. 16. 2.* is one thing, viz. *The earthly Apostacy headed with the little Horn*, on which shall bee poured out the first *Vial*, as soon as the *Witnesses* are ascended up into Heaven.

5 When Christ shall come, and all his Saints with him, *Zach. 14. 5.* The enemy, shall not bee destroyed by any materiall weapon. And the Armies, which were

in heaven followed him, upon white horses, clothed in fine linen, white and clean, Rev. 19. 14. No armour is mentioned, neither do I think that any such thing will be used, or that the followers of the Lamb shall strike a stroke, but the enemies shall fall and perish by some extraordinary judgement. And there fell upon men a great hail out of Heaven, every stone about the weight of a Talent; Rev. 16. 21. Again I will plead against him with pestilence, and with blood, and I will rain upon him an overflowing rain, great hail stones, fire and blood, Ezek. 38. 21. But in subduing the little Horn, and the ten Kings, in smiting the Image, and the Dominion of the Beast; here shall be fighting, and instruments of war used, Isa. 13. 18. Jer. 50. 9. 14. 22. 35, 36, 37, 42. and chap. 51. 3. 21. Rev. 13. 10. & 18.

Now I come to the fourth head, which is the judgement it self. The Beast was slain and his body destroyed, and given to the burning flame, Dan. 7. verse 11. And they shall take away his dominion to consume it, and destroy it even to the end, vers. 26.

Being now come to his end, that he is called the Beast, and a little Horn before.

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The Reasons may be: First, to signify that he is farr'd for destruction; His Hypocrisies, Deceits, Mockings of God and men, and other abominable finnes, are full and ripe, *Jer. 12. 1, 2, 3.* and *Jer. 51. 40.*

2 Seeing the *Witnesses*, are to bee slain by him, the Wisdome of God thinks good, to give him here, the same name which hee hath, *Rev. 11. 7.*

3 That hee perisheth under the name of a *Beast*, though formerly a *Horn*, it shews how little his death will bee pittied any where: No more than if a bloody Lyon, or crafty Fox had been killed by hunters. Moreover, what rejoycing there will bee among the Saints: that so cruel and fierce a Creature is taken out of the way. *Allelu-jah*, and again, *Allelu-jah*, *Psal. 58. 10.*

4 Though it bee true, whatsoever is spoken of his end, is no more, (if we take the words in general) then that *his government and Power shall bee broken to peeces*; yet I think there is something in every word, as to a particular kind of punishment; and how severall parties (as distinct) shall be punished some in one kind, and some in another. *This State or Government*

government to be destroyed, is made up of three sorts of people. 1. *Souldiers* to fight for it. 2. *Lawyers and Priests* to plead for it. 3. *The Authors and Inventers* of it. Now observe, how the Lord in destroying the whole, fits his judgement to each party.

1. *The Beast is slain.* This respects the *Souldiery*. And probable it is, that many of them will be slain. For howsoever the greater part of them (at least the better part: such as have any thing of God left in them) will lay down their arms, and forsake him near his end: yet some desperate and prophane wretches (newly rais'd) will stand it out, and so fall by the sword of the Lord in the hand of his mighty ones. It is said, *in the earth-quake were slain of men seven thousand*, Rev. 11. 13. what number of souldiers will bee slain at this time, it is not exprest: a great slaughter no doubt: Every one (I think) put to the sword, that shall bee found in Armes, for the Horn: they having warning given them before to come out, and not to fight in his behalf. see Isa. 34. 2, 3.

And his body destroyed]. This seems to bee another kind of punishment; as
behead-

beheading, hanging, and putting to death by a *Judicatory*, and the word imports so much. This follows the slain Army. But who is the *body of the Horn*? The *later Apostacy* of which we spake; so that *Judgment will now begin at the house of God, at the sanctuary*. Woe now to *Apestates*; *Woe to you Scribes, and Pharisees, Hypocrites*. The Lords day is upon you: such as did justifie and encourage the Horn, when hee thought to change *Times and Laws*. Acted unrighteously under him, Executed his unlawful Orders and Commands against the *Saints of the most High*, made to themselves, an advantage of his Tyranny and Oppression: Oh how are the sinners in Zion afraid, and fearfulness surprized the Hypocrites.

Now Church members, and Church Officers, are likely to experience, the soul that sins shall dye, and that the righteous God loves Righteousnesse: And it is not, fasting, praying, prophesying, see will deliver corrupt men, and such as have basely betrayed the cause of Christ, in the day of the Lords wrath, *Mat. 23. 2, 3. Isa. 33. 14. & 66. 5.*

Thus the Lords hand at this time will
lyc

lye heavy upon Professours, they are the
body of the little Horn (Apostates I mean)
 which must bee destroyed. It will bee
 their turn (I verily think) to drink first of
 the Vials, 1 Cor. 3. 15. And by this
 means, the Lord will make his way the
 more plain, and his Judgements manifest:
 when he shall afterwards go forth against
 the *Ten Kings*, and the *great Whore*: for
 what may Idolaters, and men visibly
 Profane, and wicked expect, but *drugs*
and wrath, without mixture, seeing the
 Lord before, spared not Church-members
 and such as had a form of Godliness, Jer.
 25. 28, 29.

And given to the burning flame } As
 this judgement is greater than the for-
 mer: so it is for the *Horn himself*, and
 the chief instruments which raised him up
 by whose means, Souldiers, Lawyers,
 Ministers and others, were brought into
 the Snare: This kind of punishment I
 take to bee the same, with that of the
Beast, and false Prophet; a lake of fire bur-
ning with brimstone, Rev. 19. 20. Now
 howsoever this bee not *Hell*, properly so
 called, yet it is some temporal Judge-
 ment more than ordinary; I will not
 say

say directly what it is, nor declare at present my own thoughts: yet this I shall say, (it being a truth I think) when this Horn shall reign, whosoever shall be the Inventers and setters up of his Power and Government, they will not dye the death of all men: not bee slain or dismembred as the former were: but some extraordinary punishment will bee inflicted upon them. *If these men dye the common death of all men: or if they bee visited after the visitation of all men, then the Lord hath not sent mee,* Numb. 16. 29. And so much the word signifies.

And they shall take away his dominion.] As the former respecteth persons, so this doth things: that is, the State and Government it self. The meaning I conceive to bee thus. *After the Army is destroyed, and many put to death by a Judicatory: for justifying the Horn, in his unlawful actions, and himself and his MAKERS, given to the burning flame: Such a stink will that HORN leave behind him, as some speedy course shall bee taken to have the very remembrance of him blotted out under the whole heaven.*

It remains now to shew how, and in what

what manner it shall bee done? To take the Scripture for our light. It seems thus: When the *three years and half* are fully expired, *the wise shall understand*, that hee is the *Little Horn* foretold in *Daniel*, and to bee destroyed: and this *light* shall spread it self among the *Saints of the Most High*: yea, so clear and certain will the thing bee (they having the word of God and his spirit for it, providence likewise leading the way) that they shall publicly declare, what they intend to do. The work beginnes with an *Earthquake*, *Rev. 11. 13.* And it shall bee such an *Earth-quake*, as will shake the *Horn* to purpose, in his Councel, Guards, Army, and relations every where: Insomuch as hee will bee miserably forsaken and left by most people. Few abiding with him, unlesse desperate men, and such who are so deeply ingaged with him, as have no hope to save themselves, (from bodily punishment) by Repentance.

The Saints knowing the *set Time* is come, that *the Lord will have mercy upon Zion*, and being called out of the *Temple*, to pour out the *Vial* upon the *Earth-Apostacy*

Isaacy (being ready) go forth in the Name and strength of the Lord. And though they may have some opposition at first, yet I think they will be Conquerors at last without much losse; I say fighting for the Lamb; For so wonderfull will the presence of God bee with them, and so dreadful to the enemy, that this warre will bee short, and none of them after once broken to peices, will durst lift up their hands any more in the *Horns* behalf.

Thus I have ended with the *Little Horn*. And in the close, this I can truly say, what I have written, is (my Conscience bearing mee Witnesse) no otherwise than I understand the Prophecy: neither have I said any thing, but what I conceive to bee the Truth in Jesus. And further, I have all along with Sighs and Groans, besought the father of Light, That I might bee lead by his Spirit into the way of Truth.

The meek will bee guide in Judgement; and the meek will bee teach his way,

way, Psal. 35:9. Call unto mee, and
I will answer thee, and shew thee great
and mighty things; which thou know-
est not, Jer. 33:3.

Job 20. v. 4, 5, 6, 7, 8, 9.

Knowest thou not this of old, since man
was placed upon earth. That the trim-
ming of the wicked is short, and the Joy
of the Hypocrite but for a moment though
his excellency mount up to the heavens,
and his head reach unto the clouds. Yet he
shall perish for ever, like his own dung:
they that have seen him, shall say, where
is he? He shall flee away like a dream, and
shall not be found, yea, he shall be cha-
sed away; as a vision of the night. The
eye also which saw him, shall see him no
more, neither shall his place any more be
bold him.



THE CHARACTERS

OF THE Beast, Slaying the Witnesses, OPENED.

THAT General Head which remains, is, *The Beast slaying the Witnesses.* In the opening and handling whereof, we shall propound four things.

1. *What this Beast is?*
2. *Who are the Witnesses, and how they are slain by the Beast?*
3. *How it doth appear, the Witnesses (slain by the Beast) lying three dayes and an halfe unburied, are the three years and an halfe contemporing with the latter Apostacie and little borne?*

4. Whether the Prophecie of the Beast,
 During the 1260 Years, be fulfilled in our
 Times &c.

First, It would have the Reader take notice, Howsoever I handle these things distinctly, and a part; yet I understand the *Ap stacie*. and the *little Horne*, and the *Beast that slayes the witnesses*, to make up but *one Government*, for *State*. The *Ap stacie* part, is the *Body & Relly*, out of which comes the other *Two*. The *Beast* is that *Para by whom* the *witnesses are killed*, and hath the Name of a *Horn*; for its Sovereignty and Kingliness. So that (as I said in the beginning) it cannot be the *three years and halfe*, unless there be all three to make the *last Dominion*. T

And when they shall have finished their
Testimony, Rev. 11. 7.]

That is, *Near or about the time of finishing their Testimony.* And so the words are rendered by many Interpreters. It is true, some think, the *three years and a half*, are not to be reckoned with the 1200 years, but apart from that account. But (I think) this cannot be. For the 42 months being expired, *the Saints take the Kingdom*; And so I understand *Rev. 10. 6.*

There

shall be vinted by. But when is
 this? When the 1260 years are ended the
 mystery of God is finished, as is the reign
 of the little Horn; and Tyranny of the
 Beast; not to scatter the Saints, and kill
 the witnesses any longer. But the Wrath
 comes out of the Wilderness, and the
 transformed up into Heaven, and fire comes
 forth from the Lord to devour the Adver-
 sary. But whether we take the three years
 and six months, in the number of the 1260
 years, or not, it is all one to the matter
 here. Howsoever I think it periods the
 first account, as I have said. *old world*
new world
The Beast that ascended out of the bottom-
less pit I rather depth or gulf, for
 it is not in the Text, nor in Cha. 17. 8.
 but Chap. 9. 1. it is.

It is to be observed; the Beast here, can-
 not be that Beast, Rev. 13. 1. which is said
 to rise up out of the Sea; for he is to con-
 tinue 42 months; that is, 1260 years, w. 5.
 But this is not till that term be near
 expired, only three years and half remain-
 ing. And so much the Text plainly holds
 forth; when they shall have finished their
 Testimonie, a Beast ascends out of the
 depth, &c. Nor the Beast which was risen

before, but a Beast now comes forth. Intending, that purposely and for no other end (as it were) he should send out of the gulf, men to slay the Witnesses when they have finished their Testimony: Hence I think this may be offered for a Truth, Whosoever this Beast is, it cannot be the Dominion of the Popes Beast, nor can the German Empire be meant, nor any of the ten Horns or Kings; for these were risen long before the Witnesses had finished their Testimony. The matter here is of weight, and being well considered, will give us some light to know who this Beast is, and where the Witnesses shall be slaine; The Popes Jurisdiction it cannot be, nor the Emperours, Spaniards, French, &c. these rose before the three years and an halfe, and have stood many hundred years.

It is a common received opinion; In the Lords bringing Issac out of Egypt, was shadowed out the deliverance of his Church and people, from all Tiranny and oppression in the last dayes. Now of Pharaoh (a Type of this Beast, and commanding all the male to be cast into the River a figure of killing the witnesses) it is said. And in very deed for this cause have I raised thee up; for to shew in thee my power, and
that

that my name may be declared through out all the earth, Exod. 9. 16. As Pharaoh at that time was raised up, that is *ascended out of the bottomlesse pit*, that in him the Lord might fulfill his Councel and purpose, concerning the enlargement of his people, and thereby glorifie himselfe, in shewing his great Power, wisdom, faithfullnesse: So this Beast (as another Pharaoh) is brought up out of the depth, for the three years and an half, that in him, and by him, the Lord might accomplish what in his eternall councell he had determined, conveyned in this Prophecie.

Secondly, There may be something in the phrase. (*ascendeth*) To signifie.

1. How suddenly and unexpectedly this Beast will appeare; altogether unlookt for yea and to strange the thing will be, (especially among Saints) as they would never have believ'd it, though thousands had told them so much before, had they not seen it with their own eyes.

2. Whereas it is said, *the Beast ascendeth*, it is to shew, that he comes up of himself, not sent for, nor desired by the people; but it is his own plotting and designs that he takes power and Rule to himselfe. And this I take to be an essentiall character

of this Beast (6. Affordeth) he will be a
 meane intruder, and will lay esse, witnesses
 by a power which he hath assumed; and
 interpret, and not otherwise. Compare with
 this Dan. 7. 8. The little Horn contrary,
 what is of it self; he ariseth not by Election
 nor by Inheritance, Right, or such kind of
 Succession; but by his own craft and
 strength. So the later Apostacie is said to
 rise or ascend, 2 Tim. 3. 6. Not raised up
 by the Lord. I sh. mid yd bas, mid ni 2. 1
 and 3. By the word, may be signified, the
 horrible pride of the Beast, for though his
 descent be from the Depth, that is, almost
 base beginning, yet ascendeth, viz. to Ti-
 tles, Pomp, State, Court, &c. As if he
 had not been illegitimate, but lawfully be-
 gotten. That which the Lord by the Pro-
 phet speaketh against the King of Babylon,
 I think is in part meant of this Beast. For
 thou hast said in thy heart I will ascend into
 Heaven, I will exalt my throne above the
 stars of God, I will sit also upon the Mount
 of the Congregation, in the sides of the North.
 I will ascend above the height of the Clouds:
 I will be like the most high, Isa. 14. 13, 14.
 Is not this the business of a mighty man?
 Not only will he be above the Stars, and
 sit upon the Mount of the Congregation, A

Slay the holy people, weary out the Saints, and kill the witnesses. But like the most high, take to himself the Attributes of God, Isa. 43: 3. That this Beast ascends out of the depth, may be for these Reasons: 1. Because of the great secrecy, and elusiveness which is used in the forming of him. All things here must be done in the deep, and under ground; None (except a few, six or eight persons perhaps, which model the Beast) must know any thing of it, untill he come forth, to the publique view of the world; Doing herein like those against whom the woe is pronounced in the Prophet, That seek deep to hide their counsel from the Lord, and their works are in the dark, and they say who seeth us, and who knoweth us? Isa. 29: 18.

2. *Of the deep policie used in the framing of him. All Civil Beasts before him, rose either out of the Earth or Sea; but this out of the depth: signifying, that there was not halfe that craft and subtletie about them, as about this Beast; For there shall be so much art and workmanship bestowed about him, that when he comes forth, To morn against the witnesses, and to overcome them, and slay them, very few will perceive any such thing; Not one (I say) of many*

will take him for all this, to be the *Beast*. And why so? He ascendeth out of the depths, from the depths of Satan; as being transformed (and no marvel, for at this time he will be Satans chiefe Minister) into an Angel of light. So that by the place may be signified, He will not be taken for the *Beast*, but a great Saint.

3. Whereas the last Apostacy is here called the *depth*, it shews that there is no way to carry on a bad designe (for closenesse and craft) like to *Apostacy* and *Hypocrisie* in Religion. And by how much men rise high in a shew and form of Godlinesse (though hypocrites) the more they shall advantage themselves by it. It is true, other *Beasts* before him, carryed on their own Interest, partly by Religion, but they were ignorant and unskild of the great mystery which this *Beast* hath learnt. For before him (note it Reader) no *Civill State* ascended out of this depth of Satan, that is, from Apostacy in Religion; And therefore before him there was never a Government in the world raised up by hypocrisie in Religion, in that manner, as this will be. Hence *Iustin Martyr*, calls the little Horn, *Imperator* *Antichristus*, *The Man of Apostacy*. In Dial. cum Tryph. pag. 336.

4. Where.

4. Whereas the word signifies *sub-*
a fine & byssu quod est *our light*; it may be
genus huiusmodi *to denote, what shall*
fit ad hunc dicendum quasi sine *be the practice and*
claritate, Alibi de Ale. *doing of this Beast,*
 (notwithstanding his *secrecie*, *policy*, *hy-*
pocrisie) when he is ascended. It is said of
 the first Beast, *His kingdom was full of*
darknesse, Rev. 16. 10. So the kingdom
 of this Beast (the head of the latter Apo-
 stasy, as the other was of the first) his king-
 dome will be full of *darknesse*; For he will
 destroy and put out the light of the Law,
 and leave nothing to the people but *A-*
bissu, his *own blind will*, for them to
 walk by.

From what hath been said, we may ga-
 ther in short, *A true description of the Beast*,
 according to the Scripture, (for I desire to
 follow that *perfect word*, without adding
 any thing of mine own to it.) Thus then
 by the Scripture, I take the *Beast* to be.

"A State or Government, set up by a
 "few Apostates, three years and an halfe
 "before the end of the 1260 years (nei-
 "ther sooner nor later) and done with so
 "much *secrecie*, *policy*, and craft; as no
 "such Beast or Government shall be ex-
 "pected, or thought of, till it be brought
 forth

And howsoever it hath a mean
 and low beginning, yet it will rise to a
 monstrous height of Pride, against God
 and man. This State or Kingdome of
 the Beast will be full of darknesse; great
 oppression exercised by reason the peo-
 ple have their power, Laws and liberties,
 taken from them. And howsoever this
 be so, (yes, and withall, the blessed Cause
 of Christ destroyed in his Witnesses, by an
 usurped power) yet this Beast or Gover-
 nment, shall have with it, such a glorious
 out-side of Religion and Form of Gods
 lineesse, as among Gods own people, ma-
 ny of them shall not know this State or
 Government to be the Beast which slays
 the Witnesses, till the three years and
 halfe are expired.

And thus much for the Beast, who he
 is, and what is signified by him.

We come now to the Witnesses, and
 how they are killd.

By the Witnesses, I understand not
 persons, but the Truth or Testimony it selfe,
 which is held forth and asserted by them.
 I say, it is not the person, which the Beast
 is said to kill, but the holy Cause and In-
 teresse of Christ, witness'd too, and for, by
 the Sides of the most High. So that the
 person

person may live, though he be slaine in his Testimony. *2.* For the Testimony or Witness, it comprehends not all Truth; For the Beast shall allow much Truth, and countenance men in the practice of it. Therefore the Testimony, which he shall slay, is to be taken restrictively; that is, some particular Truth, which he will not endure, as proper to that Generation and Time. In all the dayes of the Papall Beast, the *Sack cloth* witnesses might safely and without danger, assert many Gospel Truths; That which they suffered for, was for asserting such Truths, and speaking against such Errours, and lies, as that Time would not bear, it being to the disadvantage of the Beasts Kingdom, that such abominable filthinesse should be discovered. So this Beast will not make war against every Truth, but seeks only to destroy that Testimony, which he thinks (if not kild) will be his utter ruine.

Quest. What is that Truth, or Testimony, here slaine by the Beast.

Ans. It is the *last witness* which Saints shall hold forth, for, and in the behalfe of Jesus Christ, against the Enemies of Gods people. And being the last of their

their Testimony, it can be no other then bearing witness to Christs blessed and visible Kingdom. That he (as heir of all things) will take all power, rule, & dominion into his own hands, and that all the present Powers and Governments of the world, shall be broken to pieces. And more particularly, they shall now bear witness against this Beast, as to be that Power and State, by whom the witnesses are to be slain, and after three years and an half, his Dominion shall be taken from him.

The observing of this, will lead us to the knowledge both of the Beast and Time: for it cannot be this Beast, unless he slay such a Testimony in the Saints as is here set down; that is, A testimony for Christ against all present powers, and particularly against the Government of this Beast, as declaring openly who he is, where his seat is. and that the Lord after three years and an half will utterly consume him. And here (I think) lies the difference, between the Testimony of the Sackcloth witnesses, before the Beast ascended out of the bottomlesse pit, and afterwards. Their Testimony before, was mainly against the Idolatry of the ~~world~~ Church; bearing witness, to the ~~Propheticall~~ and Priestly office of Christ; and

and suffered upon that account: But afterward (when the seven years and half begin) their Testimony is (as I said before) for his Reigne and Kingdome; And this witness will the Beast seek to murder; allowing that Testimony which was borne before to his Prophecical and Priestly Office: by which meanes the slaughter and murder he commits, will not easily be observed.

3. That the witnesses are said to be *slain*. I conceive it is for this reason. Because their Testimony consists of two parts; viz.
 1. That Jesus Christ ought to have his right, his honour, glory, service, dominion.
 2. That his enemies in not giving the same to him; But instead of exalting him, exalt themselves, and their own interest; shall extremely suffer for it; Or two, as witnesses for righteous things, and against unrighteous things.

Now for the manner of their Slaying.

He shall make war against them, and shall overcome them, and kill them,

First, though the witnesses in their Testimony are slain, upon the rise of the Beast, and there we are to begin the seven days and an half, yet doth he continue his persecution till the whole terme be ended.

Second.

Secondly, There may be something in the words *(make warre overtly, and kill)* those then) hitherto shall be of mind, as in Chap. 12. 34. The woman to shun the face of the Serpent flies into the wilderness, where she is nourished for a time, and times, and half a time. The slaying of the witnesses, and their flight of the woman is at the same time. And I think the occasion of that flight, is this war of the Beast. So that he slays not the whole Testimony or Testesse, but the Lord preserves a remnant, as he did the 700 in Sodom, up and down the Bible, which keep the Commandments of God, and have the Testimony of Jesus, all the time that the witnesses be slaine.

Thirdly, *And shall make warre against them, and shall overcome them.* These words are taken from Daniel 7. 21. and have been opened before. It is true in Daniel there is no mention of killing. The reason may be, because he hath respect to what the Horn or Beast should doe, against the persons of the witnesses, but speaks nothing of killing, because the Lord will not suffer him to proceed with blood. And makes killing in regard he should slay the Truth and Testimony in many persons, though not the person for the truths sake.

.knowe

This

This likewise I would have Observing in
 know the ~~best~~ by seeing many in judgment
 to ~~the~~ ~~good~~ But how do they flay the Testi-
 mony of Jesus? By a little in-
 vention, and many ways. I will name some
 (First) In some he flays their Testimony
 by perverting, and belittling great Offices
 and places upon them. Here I may say
 (changing a few words) what is said, Rev.
 22. 18. ~~For the~~ ~~inhabitant~~ of the Church
 pher, and Church Officers, and Professors
 of Religion, for the Brethren are down and
 gone, having great wealth, and much
 estate, both for maintenance. This Breth-
 ren are to be loved for ought, specially if
 they are religious, and men fearing God,
 these rather than others, shall be preferred
 in his Church, ~~where~~ ~~any~~ ~~of~~ ~~the~~ ~~Church~~
 and worship H. I. 44. and his Image. And
 in this designe he hath a double advantage.
 1. He intends to flay in them, the last Testi-
 mony of Jesus: for, No man can serve two
 Masters. He that acknowledgeth the Go-
 vernment and Romain of the Beast to be
 Lawfull, cannot bear a faithfull Testimony
 to the present Cause and Interest of Christ.
 For to have now the Testimony of Jesus, is
 to bear a witness against the Beast. 2. That
 he

the dayes the Testimony of *Joseph* by per-
 ferment, in many great Professors, such
 as formerly offered what they now either
 deny or are silent in; By this means, the
 common people (ignorant of the mystery
 of *Joseph*, working in the last dayes)
 following the usual example, have their
 Testimony likewise, *Gal. 2. 13.*
 Secondly, Another way is by his hypo-
 crisie and dissimulation in religion. As *Da-*
vid said of *Goliath* sword, there is none so that,
 give me. So I think there is no weapon or
 crafty course which this Beast will use, like to
 his hypocrisie in the things of God; as his
 fasting, weeping, praying, bowing, &c. *1 Tim.*
2. 17. *James*, &c. The report and noise
 of this will ring far and near, and by the
 simple (who believe every thing) so be-
 lieved, and be taken for such a Saint, that
 now he may do what he will. For though
 he have all the Characters of the Antichrist,
 and do whatsoever is foretold of the Beast,
 yet his hypocrisie will cover all, and hence
 slaves the Generation Testimony.

Thirdly, When Christ was put to death
 by the Jewes, though they could prove no-
 thing against him, neither indeed had any
 thing to lay justly to his charge, yet they
 pretended great matters, and would have
 men

then believe what they did in the killing of him, they had cause and reason enough for it. So will this *Beast* slay *Jesus Christ* in his *Testimony*. (Hence it is said, *Where our Lord also was crucified.*) Howsoever he hath nothing against the present *Generation* *Truth*, born *Witness* to: For what can he have? Seeing nothing is Asserted by them, but what the Scriptures plainly declare; nor is he able to resist the *Wisdom* and the *Spirit* by which they speak, yet will he pretend high things against them. As *Nero* when his *Mastives* would not destroy the *Christians*, clad them in *Beast*-skins. So will this *Beast* doe, that his *Dogs* may rent and tear the *Testimonie* of *Jesus*; He will cloth it, with reproachfull names, as *Blasphemy*, *Errour*, *Madnesse*, *Faction*, *Treason*, *Sedition*, &c. And by this trick the sooner effect his purpose, So that howsoever it be the *Testimonie* of *Jesus* that he kills, yet he will kill it, under pretence, that it is the doctrine of *Devills*, *blasphemie*, the delusion of *Satan*, &c.

Fourthly, This *Testimony* is to be slain by *War*. He shall make war against them. Howsoever I have shewed my opinion already, yet the matter being considerable; I would have the Reader observe.

Q

1. This

1. This *Beast* (whosoever he be) shall trust in the arms of flesh; by this he will seek to strengthen his *Government* and *Greatnesse*, and to reach his ends and designs every way.

2. His *Army* will be so corrupt, that whatsoever he shall bid them doe, against the *Testimonie* of *Iesus*, they will doe it, right or wrong; For they will be men not having principles of honesty or conscience. And by this meanes likewise, he will prevaile very far over the *Witnesses*, viz. by his *Soldiers*: For those men (if he command them) will banish and imprison any of the *Lords* faithfull *Servants*, that they may not *Witness* for *Christ*, against the *Beast*.

Fifthly, No sooner is this *Beast* ascended out of the bottomlesse pit, but doubtlesse he will enact some Law against the *Testimonie* of *Iesus*. As for Example, That it shall be *Treason* for men to speak or act any thing against his *Person*; promise to live quietly under his *Government*, not call him the *little Horn* and *Beast*. And what is the meaning of all this? But to require all men upon pain of death, to deny *Christ* before men: For if it be the *Government* of the *little Horne* and *Beast*, in the three years
and

and halfe ; Not to Witnesse then against it (much more to promise not to Act any thing against it) is no other then to deny Christ, so far as concernes a Generation-Testimonie. But howsoever this be so, yet the dread and terrour of such an Edict, will so seaze upon people of low and poor spirits, as they will chuse rather to have the *Witnesse of Christ* kild in them; then be persecuted by the *Beast* for bearing any publick Witnesse against him.

Thus I have shewed, who the *Beast* is, and the *Witnesses*, and how they are kild.

Our Third Point is, How it doth appear, their lying three dayes and an halfe unburied, contemporizes with the last *Apistacie* and the little Horn.

[And after three dayes and an halfe.]

I shall speak the lesse of these three dayes and an halfe, because it is not questioned scarce by any one (neither indeed rationally can it) But here is meant either the last three years and an halfe, which close the number 1260. Or so much time following immediately upon it.

Indeed there are some few, whose opinion is; the terme here, is the same with

the 1260 years. But,
 1. This is plainly against the Text. For the *Witnesses* are not slaine, till *about the finishing of their Testimony*; that is, when the 1260 years are almost expired.

2. To take *dayes* for *years*, and then againe to reckon so many *years* by *dayes*, I see no ground for this in Scripture, to cast up Prophetical numbers. This Point needs no further enlargement.

3. The *Apostacy* is to be in the *last days*; Now if we consider Times and seasons by their appointments and periods. No Days can be said to be last, but the distinct time closing the 1260 years; in which Time is the *little Horne* and *Beast*. And therefore necessarily they must contemporize.

But there are some other things which need Explanation.

First, *What the Street is, in which ly the dead bodies of the Witnesses?*

Ans. Where they were slaine, there doubtlesse they ly. The Greek (*πλατεια*) as it is well observed by many (signifying a broad and spacious place) cannot be taken for any *street* within the *walls of the great City*. For,

1. Our Lord was slaine in no street of *Rome* or *Jerusalem*, but without the gate in *Galgotha*.

2. Men

2. Men seldome make war within the *City walls*, but in open fields.

3. In Cities are many Streets, but this is expressed in the singular number, neither is the word properly a *street*.

4. That their *dead bodies* lie visible and obvious to all *Nations, kindreds, peoples, &c.* it must be without the *City*, and not within the *walls*.

By the *great City*, I understand here (and so alwayes in this Book) the Dominion and Jurisdiction of the *Papal Beast*, not onely the Ecclesiasticall kingdome, but all Civill States and Governments under the *Sea of Rome*, acknowledging the *Pope head of the Church*. This is the *Great City* often mentioned in the *Revelation*; It is said, *And the same houre was there a great earthquake, and the tenth part of the City fell*, v. 13. Here it is not the *great City*, but *City*; which I take to be (*πλατεια*) the place without the walls of the *great City*, where the *slaine Witnesses* lie; that is, the power and Government of the *Beast*, by which they were kild.

But to open the matter more fully. The place where the *Witnesses* lie dead, is not any Kingdome, Common-wealth, Province, or Country, under the *Authority*

and Jurisdiction of the Popes. Neither are they slaine (in their Testimony) by any State or Government, that holds the Great Antichrist of Rome head of the Church. For all this is within the wall, and part of the great City. So that the Witnesses are not to be slain under the power of the Germans, Emperours, nor the Kings of France, Spaine, Poland, or any Catholick King, Prince, Duke, &c. so called. But by a power, and State that is off from subjection and Obedience to the Romish Beast.

These are two things (as I hinted before) which will give us much light to understand where the Witnesses lie, and by whom they are slaine.

1. By a Beast that shall not ascend out of the Bottomlesse Pit, till the 1260 years are near expired. Neither shall his power and dominion (being risen) continue above three years and an halfe. Hence then none of the present States, and Governments of the world which have stood many three years shall kill them.

2. Their dead bodies lie not in any Popish Country. Nor are they slaine in their Witness, by any State subject to the See of Rome. So that whosoever the Beast is, it cannot be the Emperour, nor the Duke of Savoy,

Seoy, on such like, nor in any such Countreys. For it is but one State or Government that slayes them, neither shall they ly dead under more States then one. And this one not under the obedience of the Church of Rome. Reader, Consider what I say, and the Lord give thee understanding in all things. *Object.* Though *platia* be without the walls, yet it is of the great City. *Answ.* It is so indeed, and the thing is very much to be heeded. For howsoever the State and Government, by which the witnesses are slaine, is not under the Jurisdiction of the *Romane Beast*; yet it is FOR IT. That is, it doth more strengthen and support *Babylon* at this time, then any State or Government properly the *Beast*. For observe who are slaine, the *Last Witnesses*; that is, the *Testimony of Jesus* never till now so high, eminent, and full of light, and life against the *Antichristian Kingdomes*. The *Witnesses* before plucked off but leaves and branches, these laid the ax to the Root, and would have the very Foundation of *Babylon* razed down. And now *ascendeth the Beast* out of the bottomless pit, and slayes such A WITNES as the like was never before held forth against

the *Great Whore*. So that in doing such a thing, he hath done more in the behalfe of the *Great City*, then any State under the *Beasts dominion* ever did before. For in this regard, he would not suffer, her abominations to be ripe up, her *bastardly Brats* to be dash't against the stones, nor the blood of the martyrs found in her to be reveng'd: But sought to cure her deadly wound. And therefore not without cause doth the holy Ghost tell us, though the place be without the *great City*, yet FOR IT, a friend and brother to it, and one that doth her more service, then any formall member and part of it.

One thing further may be meant here; Whereas the Spirit of God, tells us, that the place where the *Witnesses lie slain*, is without the *great City*, yet of it. The hypocrisie of the *Beast* (the GREAT CHARACTER of him) is here againe notably laid open. As if he should make war with one part of *Babylon*, (For Example, The *Spaniard*) pretending therein to be without the *great City*, and against the *Whore*; and yet at the same time to be of it, and for it, in making Leagues and Covenants, Offensive and Defensive, with others of the same Antichristian kingdome (suppose

pose Portugal and France) and as Idolatrous, and as great Enemies to Jesus Christ, as that part of Babylon against whom he Wars.

Secondly, That the *slaine Testimony* of Christ, is set forth under *dead bodies*. This may be to signifie.

1. As a thing *dead* is soon forgotten, yea men will endeavour to put away the remembrance and thoughts of it; So *Apostates* having forsaken the Truth. It is no other now then *Dead*, and that their consciences may not smite them for it. They fall upon new matters, not intending to bear witness any more to the good old cause, IT'S DEAD.

2. Persons *dead* lose their beauty; No fairnesse, or comelinesse appears in them. Though living sweet and lovely to behold. So the *Principles of Justice, honesty, Conscience, &c.* When once *slaine*, what excellency can the *Beast* see in them. Hypocrisie, deceit, pride, oppression, look better in his eye a thousand fold.

3. To shew the cruell design of the *Beast*, that nothing would satisfie his turn but the HEART-BLOOD OF GODS CAUSE, the utter extirpation of it, that the name of Israel might be no more.

4. Dead

Thou art not feild. Neither
doth the Beast now fear, the Tiffing of
the fenn. For he hath by craft and cruel-
ty taken fuch a courfe: As he thinks himfelf,
very fecure, and the dreadfull traff of the
Child. You will never cōfe to trouble
him more.

103. When they put Christ to death, some
mocked at him, *And his I brought down from the
Crosse,* and say with derision, *And as if he
could not be the Son of God,* because they
slew him. So here is meant, How the
Enemies of our Lord, passing by the *dread
bodies*, will scoff, wagging their heads, *Had
it been* (say they) *the Testimony of Jesus,*
it would have sav'd it self and not been kill'd;
*but it appears now, it was only their own
Testimony,* when they were so hot against
Tykes, Tylers, Priests, Lawyers, Flacks?
And this is one Reason, why the wrath of
God will be so terrible upon the *Beast*, and
the Apostates of his Time; because none
before them, raised the holy name of God
and his Truth to be so much blasphemed:
For in the whole Time of his Reigne, men
will not cease to curse and revile the *Testi-
mony of Jesus*; (yea, the very Apostates
themselves, will turne Scoffers. Specially,
near the Time of the *Whore's Rising*;
Then

Then *Apostate Professors* will begin to jeer and taunt indeed; when they see *Christ* in his *Testimony*, manobely nailed on the *Crosse*; but (to their chinking) gives up the *Ghost*. Now breaking *where is your first Kingdom* (say they?) *The little Horne*! *Four three years and a half*? Neither will they spare the *slain Testimonies* in their *Pulpits*; But there they will break their *Jests* against it, to have the people laugh.

But, Thirdly; It is worth enquiring, Why not onely the *great City* is ham'd, which should be preserved and defended by the *Beast* *slaying the Witnesses*? But added, which *spiritually*, is called *Solome and Egypt*, where also our *Lord* was crucified.

Ans. There is great Reason for it.

1. To discover the grosse hypocrisie of the *Beast*, pretending to be against *Babylon* in all her lies and beastly vanities.

2. To aggravate his wickednesse the more. There is little said of the *Beast*, as to the *Characterizing* of Him; besides *slaying the Witnesses*. The Reason may be, because this was done before in the *little Horne* and *last Apostacy*.

That which the *Holy Ghost* seems here chiefly to intend, is to unmask HIM, and

to set HIM forth to the life.

For Example. Should he be askt (being ascended out of the bottomlesse Pit) What he comes for? What he means to doe, having taken so arbitrary a power to himselfe? His answer will be, "He is for Christ (I really) against Antichrist: For Zion aginst Babylon; as one of the seven Angel, I am com out (saith he) of the Temple (note it, not the Bottomlesse Pit) "to poure out a Viall full of wrath upon the great Whore: and as one called, chosen and faithfull, to be with the Lamb against the ten Kings, to overcome them. And ask (saith he) my Chaplaines, and new made Doctors, if this be not so?

But what saith the Spirit of God? "O thou dissembling Hypocrite! Does thou War against my Witnesses, overcome them and slay them, and yet pretend *Ex parte altissimi letzad*, On the part of the Almighty. For me, and against the great Whore; What an impudent face hast thou? what a Whores forehead! Thou thoughtest I was altogether such a one as thy selfe; but I will reprove thee. Thy falshood shall not serve the turn. For I have a way to make thee known what an hypocrite thou art, in sight of all thy inchant-

"chantments; and the wise shall under-
 "stand, though the Prophets will not
 "viz. In slaying so glorious a Testimony,
 "to rouse up thy self out of the bottomles
 "pit, In this the Saints of the most high
 "shall clearly see, that thou art of the great
 "City (not in words but actions) a
 "main supporter and prop of it: Nay
 "more, thou hast kept her up, as she is *Sa-*
 "*dom* and *Egypt*, in the vilest of her filthi-
 "nesses, and abominations, and the grea-
 "test of her cruelties, and oppressions: yea
 "and more, as she hath murdered me (I say
 "my self) in my truth, and servants: thus
 "thou hast wrapt thy self in all the guilt
 "and blood that hath been shed there, and
 "which shall be found in her; the blood
 "of the Prophets, and of Saints, and of all
 "that were slaine upon the earth.

Thus the place gives us more light to
 know the *Beast* by; The Government and
 state by which the *witnesses* shall be slaine,
 is *without the great City*, not under the au-
 thority of the *Church of Rome*, in professi-
 on and words an enemy to *Babylon*. But
 in practice and works not only a bare de-
 fender, but a supporter of her, in the worst
 and greatest of her sins, as in her *whore-*
domes, oppressions, blood of martyrs, &c.
 Name-

Namely, by slaying the *highest Testimony* that ever was upon earth against the *whole dominion of the Beast*.

I have done with the *Beast* and *Wine* *as to the killing part*.

It remains that something be spoken of the effects of it.

And they of the people, and kindreds, and Tongues and Nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Here we will consider.

1. Who these People are?
2. What is meant by putting in graves?
3. Why they will not suffer the dead bodies to be put in graves?
4. How they keep them out?

First, It is said that *Satan shew'd Christ* (being upon an exceeding high mountaine) *all the Kingdomes of the World*, Mat. 4. 8. I doe not take it *imaginary*, as deceiving the sence: but a *reall sight*: Not that he saw *all Kingdomes* absolutely, but whatsoever were discernable in respect of the place where he stood: that is, all the adjacent *Countries*. So here by *people, Kindreds, tongues, and Nations*: all are not meant under the whole Heaven; but such

as are within the sight of the *dead bodies*, and have knowledges of their *flaying*.

Against Neither doe all the *people* and *kindreds*, &c. which see the *dead bodies*, oppose their *buriall*, but a part of them; *They of the people and kindreds*, &c. That is, among the *people* and *kindreds*, &c. there are some *will not suffer*, &c. Now howsoever we are to understand the place, no further then of such as know what the *Beast* hath done, (for so much is clearly in the Text, *They shall see their dead bodies*) yet the Holy Ghost mentions *Peoples*, *kindreds*, *tongues* and *nations*; Because this party which will not suffer the *dead bodies* to be put in *graves*, are not all one *People*. As for Example, Some may be *English*, others *Welsh*, some *Scots*, others *French*, or *Dutch*, &c. So likewise of divers *Provinces*, *Countries*, *Shires*, &c.

As for this Party, I take it not to be cruelty done in despite and disgrace by *Enemies*, to deny them *Buriall*; But courtesie of *Friends* and *Favorers*, to provide for their rising againe. And my opinion is, here are meant.

1. The *Woman* who was occasioned by the war of this *Beast*, to fly into the *wildernesse*.

2. The

2. The Remnant of her seed.

3. Those whom we named before, *Common-wealths men*: For howsoever these doe not fully close with the *Witnesses* in the *Principles of the first Kingdom*, yet they are clearly convinc'd, that the *Power* and *Goverment* of this *Beast* is unlawfull, and that they suffer unjustly under him. And this *Party* I take to be *The earth which helped the Woman*, by opening her mouth, and swallowing up the flood, which the *Dragon* cast out of his mouth, Rev. 12. 16. For howsoever that thing they contend for, be but an earthly *Interest*; as *Laws*, *Liberties*, *Power of the People*, *Priviledges of Parliament*, &c. yet in standing for such things, they give the *Beast* such a Check, as Mauger all his venome and wrath, he cannot devour the woman standing for the *dead witnesses*.

Secondly, For the second Point. By putting in graves; I understand an extirpation of the *Testimony of Jesus*. That is, Christs visible Kingdome, to be no more asserted: the corrupt powers of the world left alone, so the Apostates and hypocrites in the last dayes, not so much as nam'd: briefly for the *little Horn and Beast*, no more to be spoken against, But all for conscience

reigne, but it shall not want friends to keep it from the *Grave*; The love of God will constrain them.

3. The *Beast* in slaying the *Witnesses*, will shew so much hypocrisie, falshood, lying, Tyranny, &c. As will occasion *People, and Tongues, and Nations, &c.* continually (sometimes in one place, otherwhile in another) to appear against him, and plead the Cause of the poor and needy; In so much, as he will not know what to doe. Nor how to proceed any further; to wit, (having *slaine* them) to put them in *Graves*.

4. The *Testimony of Jesus* being *slaine*; that is, comparatively now dead, to what spirit and life it had. (For it stood up on its feet before, and had Power and Authority with it, till the *Beast* came up.) Notwithstanding all this, (I say) though *Dead*, in respect of Spirit, Life, Power, Authority; yet shall not the *Beast* be suffered to extinguish it altogether, in the Nation, where he hath *slaine* it.

5. Because if he should so far prevaile, it would not onely strengthen the present *Atheists*, but open a gap of *Atheism* to many others: For as the *Beast* in slaying the *last Witnesse* makes many *Hypocrites*,

So should he bury it, he would make as many *Abelists*.

2. Should he be suffered, he would doe more wickedly then he doth. For in that he cannot *deny Christs Testimony*, he is restrained from acting the mischiefs, which otherwise he would.

3. He is not suffered. Because this *Witness* (though comparatively dead to what life it had) shall be his *murder*, when the *three years and halfe* are expired.

Fourthly, For the last point, *How they keep them out?* To open this it must be remembered; It is the *Witness of Christ I take to be slaine*. Not suffered to be put in *Graves*; because some shall plead for it, defend it, and hold it forth, all the time of the *Beasts* rage and Tyranny. So that in one respect it is *kild*, in another *alive*; For some shall still appear for that *Testimony*, which in others the *Beast* hath slaine. In the days of *Elias*, when they had thrown down the *Lords Akers*, and slaine his *Prophets* with the sword, yea and the *Prophet* himselfe forc't to fly for his life: here it might well be said, that the *Lords witness* was slaine, yet not put in grave. For at the same time, *The Lord* had 7000 which had not bowed the knee unto *Baal*.

And this I take to be the meaning here.
 "The prevailing power of the Beast shall
 "be such, as he will slay the visible Testi-
 "mony of Jesus, held forth in some pub-
 "lick manner before his rising; yet he
 "shall not be suffered to put it in grave:
 "For God will have some thousands still,
 "which shall not bowe the knee to the
 "Beast; but own and honour the true
 "God ordered by him, all his Reignes.

And thus much for the first Party. The
 other sort follows.

And they that dwell upon the Earth shall
 rejoyce over them, and make merry, and
 shall send gifts one to another, because
 these two Prophets tormented them that
 dwelt on the Earth.

To these is given a speciall Character,
Dwell on the Earth. The subject of the
 first Vial is Earth, Rev. 16. 2. and the
 same mentioned here, the latter Apostacy,
 whose description we had before from 2
 Tim. 3. The Cause of their joy, is the
 great advantage which they have by the
 death of the Testimony. For no sort of men
 shall outwardly thrive and prosper under
 the Beast, like Apostates; It being a Go-
 vernment or State erected by them, and for
 their

their owne Interest alone?

Another good Note to know the reigne of the *Beast* by, viz., WHEN APOSTATES FLOURISH. It cannot be his time, if it be not Apostates time; if carnall Professors doe not hold up their heads, look big, and domineere: and he that will like *Judas*, get the bag, must get himselfe into some Church. For as in Christs time buying and selling was in the Temple, and there were the *Money changers*. So under this *Beast*, places, offices, and preferment, will be crept into the Church. In so much as no considerable preferment will be gotten, unlesse the person be a *Church-member*, or can procure some *Church-mans* hand for it. Thus we see who they are, that will rejoyce at this time, and make merry, and send guifts one to another. None like *Apostates*, who are fallen from Heaven to dwell upon the Earth. As for others who are faithfull and constant to the Interest and Cause of Christ, they sigh and cry for all the abominations that are done under the *Beast*.

It is said, *Because the two Prophets tormented them*. But wherein? Because they spake against all unrighteousnesse of men; Pressed men to keep their Promises and En-

gagements: Declared openly against dissembling, lying, and hypocrisie; would have *Babylon* down, with all her mill-work, ship and inventions; People to have their power, freedom, and liberty, according to Reason and Conscience, and none to have any Arbitrary Government forced upon them. But such a *Testimony* as this could not be borne, it was worse then an *Egyptian boile*; Inasmuch, as they had no peace, or rest, till they had slaine that which so tormented them.

This place puts me in mind of what happened upon the Dissolution of the little Parliament: The Joy then among the Priests, and formall Professours, was much like that of the *Philistines*, when they had *Sampson* in their hands. Then the Lords of the *Philistines* gathered them together, for to Offer a great Sacrifice unto *Dagon* their God, and to rejoyce; for they said, Our God hath delivered *Sampson* our Enemy, into our hand. And when the People saw him, they praised their God; for they said, Our God hath delivered into our hands, our Enemy, and the destroyer of our Country, which slew many of us. And it came to passe when their hearts were merry, that they said, call for *Sampson*, that he may make us sport, *Judg. 16. 23, 24, 25.*

Some

Some of them, more Religious (seemingly at least) were for Sacrifices. Hence Dayes were kept of Thanksgiving (as they call it.) And now the *Truopers* found at hand; Oh what the Lord hath done for the *Sons of Levi*, the holy Ministry, and Maintenance; The Enemy and Destroyer of their Country, had likely to have put out all the lights of the Tabernacle. One of them I remember told the people, "The National Clergy, was like good Isaac, bound and ready to have been Sacrificed. And that God by a wonderfull deliverance had preserv'd them, when the Parliament-Knife was at the throat of their sacred Calling, Tythes, and the like."

For the other sort, what they did, I need not mention: But when their hearts were merry, Then Sampson is call'd for. And what is now the Subject of all their scurrilous Talk and Jests, but the short liv'd Parliament: Oh this cruell Sampson! that had it in his heart, not onely to have brought their Crafts in danger to be set at nought, but the Temple of the great Goddess Diana. And to say the truth, the Priests were not much mistaken in it: For probable it is, had not that glorious Testimony of Jesus been told, They would have set

the Tyle of the Beast, after the Head : Swept away this other part of Popish dung and trash, which the former Parliament had left in the Nation. Now if the Holy Ghost mean not these men, and their making merry, yet I am sure, it was fulfilled in them, according to the letter of the Text. One part of the Prophecy yet remaines, and it is the bitter part; Namely, *The rising of the witnesses.* And here we have the Time, the Means, and the Manner, with the Enemies amazement at it, and the like.

And after three dayes and an halfe, the spirit of life from God, entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voyce from Heaven, saying unto them, come up hither. And they ascended up to Heaven in a cloud. And their Enemies beheld them.

First, Of the Time I have spoken : As soon as the Beast ascendeth out of the bottomlesse pit, he kills the witnesses : Three years and an halfe they lie unburied : The which time being expir'd, they immediately Rise, and then begins the ruine and fall of the Beast. So that I conceive it is not the Lords meaning that any should go forth to take

take his Dominion from him, untill it evidently appear, that the ~~Widdes~~ are Risen, the Spirit poured forth, the Beast certainly known; and the Lord appearing in some visible providence, making the way plaine for the Angel of the first ~~Viall~~.

Secondly, By the Spirit of life from God, ~~But~~ I understand the sending of the Comforter, that great promise of the Father to be endued with power from on high, Luke 24. 49. As herbes, flowers, and grasse, seem dead and hang the head, by reason of drought; but rise againe flourish, and grow green, when raine falls thereon. So the ~~Testimony~~ of *Jesus*, which seemed withered, and scorcht, hath now from the Lord life and Spirit put into it, and so that ~~Dur~~ is taken off which lay formerly on it: ~~and his words~~

And this I take to be the Time in which Saints may expect the returne of their prayers, concerning the pouring out of the Spirit, and the fullfilling of such Promises.

In the wilderness shall waters break out, and streames in the desert, Isa. 43. 16. I will pour waters upon him that is thirsty, and floods upon the dry ground. I will poure my Spirit upon thy seed, and my blessing upon thine Offspring: And they shall spring up as among the grasse, as willows by the water-courses,

confer, Isa. 44. 3, 4. I will put my Spirit in you and ye shall live. Eze. 37. 14. After two days he will revive us, in the third day, he will raise us up and we shall live in his sight, Hosea 6. 2. And it shall come to passe afterward, that I will pour out my Spirit upon all flesh, and your Sons and your daughters shall Prophecie, your old men shall dream dreams, your young men shall see visions: And also upon the servants, and upon the hand-maids in those dayes will I pour out my Spirit, Joel 2. 28, 29.

Howsoever before the rising of the witnesser, there will be some sprinkling of the Spirit, here and there. For the understanding of the Time: As a man knows by the dawning that the night is past: yet I think till the witnesses are risen: the Saints shall not be endued with power from on high, neither Generally, nor largely. For now is The Tabernacle of the Testimony of heaven opened, and not till now, Rev. 15. 6. I mean in respect of a beginning.

Thirdly, No sooner doth a Spirit of life from God enter into them. But they stand upon their feet: By which manner of speaking (according to the Scripture) is signified

An open confession and publishing,
of

of the Lords wonderfull merry, remember-
bring his truth and Testimony in its low
estate; 1 Chron. 28. 1. *Alas* 7, 8. and
14, 14. As the Sons of Eliab are to have a
two-edged sword in their hands, so the high
praises of God in their mouths. It is true,
they are to execute vengeance upon the hea-
then, and punishments upon the people. To
bind their Kings with chains, and their No-
bles with fetters of Iron. But what goes be-
fore. *Allelujah* sing unto the Lord a new
song, and his praise in the Congregation of
Saints. Let Israel rejoice in him that made
him, let the Children of Sion be glad in
their King, &c. *Psal.* 149. So then by
this standing upon their feet, is meant that
New song, *Rev.* 14. 3. An high exalting
and lifting up the holy Name of God every
where among the faithfull Remnant; For
that life and Spirit which is now given
them, The Testimony of Jesus it was before
Gaine, and born down by the Enemy. But
now it goes forth conquering and to con-
quer, prevails and gets victory in every
place over them. And the Ransomed of the
Lord, shall come to Zion with songs, and
overlasting joy upon their heads: they shall
abstain joy and gladnesse, and sorrow and
sighing shall be no more. *Isa.* 35. 10. com-
pare

pare Rev. 19. 13, 14. know also 2. 10
 2. 2. The standing upon their feet, signi-
 fies, doe only The Testimony raised up to
 greater boldnesse against the Beast, speak-
 ing more freely and plainly against his hy-
 pocrisie, Apostacie, Blasphemy, Tyranny,
 &c. then before, Ezek. 2. 17. 1, and 3. 24.
 But likewise the hundred forty and four
 thousand, are preparing to stand with the
 Lamb on mount Zion, Rev. 14. 1. Now I
 think open war begins to be proclaim'd a-
 gainst the Beast, and Babilon, according to
 the Prophecy, Isa. 13. 2. Jer. 50. 2.

Againe, It shews with what assurance of
 victory the war is undertaken. For by
 faith they see all ready: their feet upon the
 necks of their Enemies, and that they shall
 take the Beasts dominion from him, and give
 his body to the burning flame, Josh. 10.
 24. Zech. 14. 4.

Some understand this, and their ascend-
 ing up to heaven, of the witnesses not only
 restored to their places, but promoted to
 more eminent preferment, howsoever I take
 the witnesses (as hath been said) for the
 Truth witnessed by them: yet no doubt
 such as suffer under the Beast for their
 Testimony (continuing faithfull) the Lord
 will greatly honour, For out of Prison he
 cometh

teach to Rise, Eccles. 2. 24. and 2. 25.
 Fourthly, For the persons upon whom
 this great fear shall take to be they that
 dwell upon the earth, the *Apoc.* will for-
 tify of the *Brass*. It seems to allude to
 the State and time of Gods people coming
 out of Egypt when the Lord laid before
 them a dread and feare of their among
 their Enemies. It is said, their *Ravins* shall
 be their *spite* in *their* *any* *more* *be-
 cause* *of* *the* *children* *of* *Israel*, *John* 1. 11.
 This was upon the expiring of the 430
 years. So the *three* *years* *and* *the* *half* *be-
 ing* *out*. The presence of God will be such
 among his faithfull ones, in raising them up
 to such high Resolutions, and filling them
 with so much Spirit, life, and power from
 on high, as it will strike a terror and a
 amazement every where among *Revolvers*.
 "None of the men of might have found
 "their hands, the stout hearted are spoiled.
 "The King of *Babylon* hath heard the re-
 "port of them, and his hands waxed fee-
 "ble, anguish took hold of him, and pangs
 "as a woman in travell, *Jer.* 50. 43. It
 will be their case now, as if a man should
 appear, who was thought to be dead and
 rotten many years before. He needs not
 fight, his Enemies they will fly fast enough
 before

before him. My opinion is, God will send such a sainte into the hearts of his Enemies, and strike them with such a horror and dread, that the sound of a lease shall chase them, they shall fly and none pursue them. And as they are Apostates, and so have sinned against knowledge and conscience, by so much their fear and terrour will be the more. Now will that Text be fulfilled in "The sinners in Zion are afraid, "fearfulnesse hath surprized the Hypocrites, who amongst us shall dwell with "the devouring fire? Who amongst us "shall dwell with everlasting burning? and Fifthly, Whereas it is said, *They heard a great voyce.* This voyce I take to be Christs, the same which afterwards speaks out of the Temple to the seven Angels, *Get your wares, and pour out your Vials,* Rev. 16. 1. Mal. 3. 6. Joel 3. 16. Amos 1. 2. It is said to be great.

1. Because it is the voyce of the *Lion* of the *Tribe of Judah* (roaring out of Zion against his Enemies) which is powerfull and full of Majesty, Joel 3. 16. Amos 1. 2.

2. The matter spoken of, is of great concernment.

3. It must be heard by all the faithfull risen witnesses, every where.

4. To

fin 4. To signifie that it is operative and
prevalent, see *Psal.* 29. 34. 56. 7. 8. 9.

Sixthly, That *the way is laid to he from
Heaven.* This Denotes

1. Notwithstanding the great *Apostacy*
at this time in Churches (especially * the
Officers) the Lord will have
a remnant still abiding in the
faith and fellowship of the
Gospell, which shall keep
themselves pure and unspot-
ted from the world.

2. The fall of the Beast
will be by a power from
Heaven. *There brake he the
arrowes of the bow, the shield
and the sword, and the basset,*
Psal. 76. 3. O God thou art
terrible, out of thy holy places,
Pf. 68. 35. *Zech.* 4. 6.

have in the three years and halfe, like *Demon*, forsaken him; having loved this present world.

Seventhly, *Come up hither.* These words
I think have this meaning. Christ himsele
speaks now for Union and one-nes amongst
Brethren, and will heal all the breaches and
divisions which have long been unhappily
between them. *Come up hither.* As if he
should say, "Howsoever you have born
" forth

Forth a good Testimony for me against
 "the fall Apostacy, the little Horn and
 "Beast; yet ye could not agree among
 "your selves, but did bite and devour one
 "another. But this coming shall cease and
 "be no more. Ephraim shall not envy Ju-
 "dah, and Judah shall not sea Ephraim.
 "For I will have you now all here with me
 "in heaven together: not divided and se-
 "parated as ye have been. And as there is
 "but one Lord, and his name one, Zech.
 "14. 9. So ye shall serve him with one
 "consent Zeph. 3. 9. Thus is the primi-
 "tive Spirit, restored and given againe to the
 "Saints, viz. to be of one accord, and of one
 "mind, Act. 1. 14. & 2. 1, 46. & 15. 25.
 "Eightly, It follows; *And they ascended
 up to Heaven in a Cloud.* Alluding to
 Christs ascension, Act. 1. 9. The Saints of
 the most High, being knit together, and
 having the unity of the Spirit, in the bond
 of peace, are now formed, the *Armies of
 Heaven*, to fight the Battles of the Lord of
 Hosts, to destroy the *little Horne*, the
Image, Babylon, &c. that Christ alone
 may Rule in the midst of his Enemies.
*Who is she that leaveth forth as the morning,
 cleare as the Sun, and terrible as an Army
 with banners,* Song. 6. 10.

The

The noise of a multitude in the Mountaine like as of a great people, a tumultuous noise of the Kingdomes of Nations gathered together. The Lord of Hostes mustereth the Host of the battle. They come from a farre Country, from the end of Heaven, even the Lord and the weapons of his Indignation to destroy the whole Land, Isa. 13. 4. 5.

So then the witnesses being ascended up to Heaven. Now is fulfilled that vision which John saw; *A signe in Heaven great and marvellous, seven Angells, having the seven last plagues, for in them is filled up the wrath of God, Rev. 15. 1. This is the stone cut out without hands which must smite the Image upon his feet, Dan. 2. 34. To this time of the witnesses in heaven belongs, that in the Prophet. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the Mountains and beat them small, and shalt make the hills as chaffe: Thou shalt fanne them, and the wind shall carry them away, and the whirlwind shall scatter them: And thou shalt rejoyce in the Lord and glory in the holy one of Israel, Isa. 44. 15, Againe, The Lord shall send the Rod of his strength out of Zion, Psal. 110. 2. see also Jer. 51. 19. 20, 21, 22; 23. 24.*

Ninethly, But what follows? And their Enemies beheld them. They saw them before when they stood upon their feet, and were astonished at it. But much more now, being ascended, and gotten above them, to pour out a vial full of the wrath of God upon their heads. There is nothing said what the Enemies of the Witnesses doe, more then Beheld them, that is, saw them as Balaam did Israel abiding in his Tents, according to their Tribe. The Lord his God is with him, and the shout of a King is among them. Behold the People shall rise up as a great Lyon, and lift up himselfe as a young Lyon, he shall not lie down untill he eat of the prey, and drink the blood of the slaine. God brought him out of Egypt; he hath as it were, the strength of a Unicorn, he shall eat up the Nations his Enemies, and shall break their bones, and pierce them through with his arrowes, Num. 23. 21, 24. & 24. 8. In this manner and no other wise, shall the Enemy now behold them. Neither doe I find any thing that they shall doe, or be able to doe for their own safety. Is it not said, All hearts shall be faint, and every mans heart shall melt, and they shall be afraid, pangs and sorrowes shall take hold of them, they shall be in paine, as a Woman that travelleth, and they shall
be

be amazed one at another, their faces shall be as flames, Isa. 13. 7, 8. But when shall this be? At this time, I say now, the Lord having called his *Mighty ones*, and his *sanctified ones*, and mustered the host of the battell against Babylon, v. 1, 2, 3, 4. And this is one Reason why I doe conceive, For material weapons the Saints have no need to make much provision before hand. Though Joshua took *All the People of war with him*, and *all the mighty men of valour*; *Yet there died more with hailstones*, then they whom the children of Israel slew with the sword, Josh. 10 7, 11. So at this time, howsoever there shall be the *Sword of the Lord*, and the *Sword of Gideon*: yet Gideon but a thousand, and David his ten thousand.

And here I desire the discreet Reader to observe the Method and order which the Lord (as it seemes to me) will follow in making Christs enemies his footstool. When the *three yeares and an halfe* are expired (for till then the appointed time will not come for him to arise and have mercy upon *Zion*) there will be a pouring out of the Spirit in abundance, whereby the hearts of the faithfull every where will be raised up to high and great resolutions against the *usur. Apostacie, the Little Horn*

and Beast : Even publickly to declare the war of the *Lamb* against that Government and State, and the whole dominion of *Antichrist*. This will strike a dreadfull terror through the hearts of the Enemies (especially *HYPOCRITES AND SINNERS IN ZION*) They will be driven to their wits end, not knowing what to doe, seeing judgment must begin at them. And that the Lords work may the more effectually goe forward and prosper, now the *Lamb* himselfe will speak to the hearts of his sincere ones, touching the great Commandment of love, and for peace and union. By whose Spirit (working effectually in them) his Commandment shall be obeyed : so that all breaches and differences will be speedily and perfectly done away, and they all of one accord and of one mind : And what then? As the *Armies of Heaven, and Angels of the last plagues, goe out of the Temple to pour out the Vials of the wrath of God upon the Earth*. And as the Saints are thus raised up in faith, life, light, love, wisdom, courage, &c. So on the contrary the Enemies now fall and are cast down under unbelief, death, darkness, division, folly, fear, &c.

Reader, I pray thee mark it. The above

years

years and halfe being expired, This will follow. As the followers of the *Lamb*, shall have faith, love, light, courage, and understanding, rise and increase among them: So among the followers of the *Horn* and *Beast*, quite otherwise, viz. Fear, unbelief, contention, blindness, and confusion, will break out and abound. And by this many will be convinc't and satisfied, that the *set time* is come.

That which is next is Action; And it follows in the Text,

And the same houre was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slaine of men seven thousand; And the remnant were affrighted, and gave glory to the God of Heaven.

Here I think the *Vials* begin: this shaking Earth, is the Earth Rev. 16. 2. the subject of the first *Viall*. That *State-Apostasy* (of which we have spoken) out of which, as the Bottomlesse Pit, ascended the *Beast*, headed with a little *Horn*. But of this I have elsewhere written, and shall refer the Reader to it,

I come now to our last point, and so will Conclude.

Whether the Prophecie of slaying the Witnesses be fulfilled in our time, or no?

Ans. By what hath been said let the READER Judge.

I shall add nothing of mine own, But draw up some particular Heads, from the the Prophecie opened. If it be fulfilled in whole or part; These things must be, as I soberly think.

I. "A Government, or State, set up by Apostates.

II. "No sooner is it erected, but "there will be a glorious Testimony of "Jesus, formerly held forth, immediately "kild.

III. "If it be this Beast, his dominion "and Government must suddenly and "strangely come forth, neither expected "nor desired of the people, nor hath it "their consent. Yet,

I. V. "For craft and policie there will "be more used about raising this Beast, "then hath been known before.

V. "Hypocrisie in religion will be the "great thing, whereby the Beast being ascended out of the bottomlesse pit shall "seek to establish his Government.

VI. "They are not Persons he shall slay; but the Truth witnessed by them: yes, not all truth: But that Testimony which is now held forth for the Reign and Kingdome of Christ against world in powers.

VII. "This Testimony he will kill in many great Professours: by corrupting them with preferment, Job 34. 30. Again he himself will pretend much piety: persuading people it is not the Testimony of Jesus he kills, but error and falshood. Besides if he be the Beast he will have such Souldiers about him, as will act any wickednesse he bids them. Lastly, he will make Lawes against the witnesses.

VIII. "This Beast shall not be under the authority of the Church of Rome, neither shall the place or Country where the witnesses are slain (in their Testimony) belong to the Jurisdiction of the Papal Beast.

IX. "Nevertheless this Beast shall be a main pillar and supporter of Babylon in her greatest Idolatry, and Tyranny.

X. "Though this Beast shall indeavoure to destroy utterly the present Generation Testimony; yet he shall not be able: For the Lord will have a Remnant in

whom the witnesse shall live; Though
he have kild it in others.

XI. "Where this is, their hypocrites
doe reigne, It will be a time in which A-
postates shall flourish.

XII. "Now the Carnall and corrupe
professour will rejoyce and make merry.
And Priests say (as *Agag*) surely the bitter-
nesse of death is past, call for *Samsou* that
he may make us sport.

Who is wise, and he shall understand
these things? Frudent, and he shall
know them? For the wayes of the
Lord are right, and the just shall
walk in them: But the transgressors
shall fall therein, *Hos* 14. 9.

FINIS.

POSTSCRIPT.

Ye Precious Ones, and Saints
of the most High. It is not
much that I shall add; But
it is to give YOU an Ac-
count of the Occasion of this
Work.

UPON my Banishment from
Hull (for what Cause I
know not, there being no-
thing to this day made
known to me.) I went in
part (as Elias did) into the Wilderness.
And as I lay under hedges, & in holes, my
Soul in bitterness breathed forth many sad
complaints before the Lord. It is enough O
Lord take away my life, for I am no better
then my Fathers. Often and sore wrestlings

I had with my God, to know His *Meaning* and *Teaching*, under this Dispensation; And what further work (whether *Doing* or *Suffering*) he had for me, his *Poor old Servant*, being now againe Banished, after *17 years Banishment before*.

Being brought thus at the feet of God; and there waiting and Hearnking *What the Lord would speak*, I had the former *Things* (for the Substance of them) given in unto me. And I can speak it in Truth: I understood them not till now. But thought *The Time of the End*, was to be found out and known some other way.

Now howsoever I could not but think, there was *Something of God in This*; As to an *Answer of Prayer*. (Especially having these Things upon my heart, as I was pouring out my *Soule at the Throne of grace*.) Nevertheless, Considering, the weightinesse and difficulty of the *Matter*. How differing it was, to what Others Held; And how deeply Some (and my selfe also) have suffered for our *Mistakes*, in meddling with such *High Things*. But chiefly, what a *poor worthlesse and empty Thing* I was, *More brutish than any man*, and had not the *Understanding of a man*, And how *feebly* *Satan* worketh at this Time

Time in Some, by a spirit of delusion, is pre-
sented to high things, and that it is God
that speaketh in them. Upon these and
such like Considerations, my Soule was
fore distressed, And I besought the Lord
(with Tears Day and Night, that he would
take Pity on Me, and not leave me to a De-
rived Heart.

But as often as I set my face unto the
Lord, by prayer and supplication, I found
myselfe more Encouraged, and had more
of the Propheties opened unto me. Yea
(and the Lord knows I lie not) whensoever
my heart hath been most melted and bro-
ken before him, and my soule swallowed up
with the greatest Love and Longing after
his Glory; AT SUCH TIMES I have
been most confirmed, and strengthened, to
believe, that it was the Spirit of truth which
revealed these things to me.

Nevertheless, being yet unsatisfied in
my selfe (as Fearfull lest I should go aside
from the Teachings of God,) I acquainted
some of some of my Christian Friends with
the Thing, and how the Calamity with
me; and desired that the same might be
spread before the Lord. The which was
done severall Times; And very earnestly
was the Lord sought unto, for Counsell
and

and Direction, that there might be no miscarriage on either Hand: Much I could say concerning this Particular. But I shall say no more then this, I found the Fruit of their Prayers, *A Greater Confirmation* of it. After all this (for I was not quiet yet) having put things into some Order, I communicated my Thoughts unto other Friends: Some of these (whose Works praise them in the Gate) I found to be of my Opinion; For which I thanked God and took courage. As did Paul when the Brethren met him, *Acts 28. 15*. But Others (and Precious Ones too) were (and apprehended) otherwise minded. And here began, as the last, so my sorest and sharpest Conflict. *EMIT HOLLIS TA*; *YAL* *Q* *ail*
 For so much was I discouraged now, as I had *Jeremie's* Complaint often up: *O Lord thou hast deceived me; and I was deceived: Thou art stronger then I, and hast prevailed*, *Jer. 20. 7*. I must confesse the Considerations before named (especially being conscious to my own Emptinesse and Poverty) hath so much affected me. That I have been more ready (except in Prayer) to fall in with any *extraneous* Discouragements, and to improve them, whensoever they came. Then to close with inward

Encouragements, even the *Stirring and Moving* (I think I may say) the *Vision of God*, which I have powerfully felt upon my soule, when I have been nearest the *Mercy Seat*. But *Hallelujah*, praised be the Lord, who hath taken from Me (a worm still) these *Discouragements* and *Fears*, by working up my heart into joy of Believing.

It may be in Reading of this, you would willingly know my *Intention*? It is Thus: I have not Published this *Treatise*, as I have done things heretofore; For in Humility, & an awful fear of my God; Here I can say and that truly, **THIS IS A WORK OF FAITH AND PRAYER**, Not of my own Labor and study (comparitively) as former Things have been; For here I have been more out of the *Body*, and with the Lord on the Mount. But oh I would be humble in such Expressions, that **THE LORD ALONE MIGHT BE EXALTED**. And I remaine still a Worme in my hole, and numbred among the dead.

Neither have I rested in the *Experiences of Gods inward Workings* upon my soule, that is, To his giving forth of the Spirit abroad. But the Holy Scriptures have been *The Men of my Counsell*; *Plal. 119. 24.* Inasmuch as I have not hearkned any further,

ther, to the Persuasions and Operations of the Holy Spirit, Though received as the Finger of God. Then what I might doe (yes and ought) by the Covenant Promise, I say by Faith Grounded upon the blessed Word.

Such Scriptures, through the Free Grace of a divine Blessing, by a humble Application in the Interest of them, have sweetly supported me. Jer. 31. 9. & 33. 3. Hos. 12. 4. Dan. 9. 20, 21. & 10. 18, 19, 23. Luke 11. 12, 13. Jam. 1. 5. Isa. 66. 2. Psal. 10. 17. & 23. 9. 2 Chron. 20. 13. 14. Psal. 13. 2. Rev. 5. 4, 5. Psal. 32. 8. 9. 1. John 5. 14, 15. Alas I saw clearly, that with Supplications the Lord hath doed his people. And whilst they have been Mourning, and by the Spirit making Intercession for them, with Groanings which cannot be uttered; For the Unction from the holy One, and to be guided into all Truth. The Lord hath mercifully appeared to them. Neither have such humble and brokenhearted Bees, met with the Portion of Proud Pharisees, viz. Disappointment.

As a flesh is grasse, &c. But the Word of the Lord endureth for ever, 1 Pet. 1. 24, 25. It is a sure word, 2 Pet. 1. 19. Believers in the Lord, so shall ye be established: Believers

his

his Prophets, so shall ye prosper, 2 Chron.
20. 20.

But howsoever in the Publishing of these things, I seem to declare a *Humble Boldness* in my God, as to the truth of them. Yet this I desire the *Kings and Saints* every where to mind; That as the *three years and a half* (of which we have spoken) are to have their *Period*: So must all things following (in order to the destruction of the *little Horn*) be likewise accomplished. It is true, the *latter Apostacy*, the *little Horn*, and the *Beast that slayes the Witnesses*, have but *three years and an half*: Yet it must not be understood, as if at the End of that time, they should presently be destroyed. But when that Time is expired, then the *Judgement shall sit*. The *Witnesses* rise; And so all the rest of the Prophecies (concerning them) be fulfilled, in due Order and Time.

This I thought good to mention againe, to prevent *mistakes*: For suppose the aforesaid Time should End about *June 57*, That which next followes will be no more (as I take it) But the *pouring out of the Spirit in the rising of the Witnesses*; Whereby the *Saints of the most High*, shall be raised up, in *Faith, Light, Love, Zeal, One-ness, &c.*
and

and so made meet for the Masters use. But among the Apostates, Dread, Fear, Dark-
 nelle, Divisions, Disappointment, &c.
 Only the Lords Work (the appointed time
 being come) will goe foreward, rise, and
 alwayes Prosper: Untill *Jeboah* have ful-
 filld his whole Counsell upon the latter A-
 postacy, the little Horn, and Beast which as-
 cendeth out of the Depth.

I thank thee O Father, Lord of Heaven
 and Earth: Because thou hast hid
 these things from the wise and prn-
 dent, and hast revealed them unto
 Babes. Even so Father, for so it see-
 med good in thy sight, Mat. 11.
 25, 26.

This

This should have been Inserted
Page 121.

He shall make Warre.

AS by the *Witnesses* I understand not
Persons, but a *Generation Testimony* :
So here, No *Civill War*, as raising of Ar-
mies, and making use of *Materiall Wea-*
pons ; But *WAR* against the *Truth*, and
Killing it. As a man blowes out the *Light*,
yet breaks not the *Candle-stick* : So this
Beast shall principally endeavor to put out
the *Light of the Testimony* : Not that there
shall be much *suffering* as to the persons of
men.

Hence it is (through the mistake of
this) that strange conceits have been taken
up, to wit, that in these *Three years and an*
halfe, great *Battles* would be fought, infin-
ite blood shed, a generall persecution of
the *Saints*, by banishment, imprisonment,
burning, hanging, drowning, &c. And
horrible commotions, and hurliburlies the
I T world

world over. Whereas to me (humbly be it spoken) I see no such thing intended by the Holy Ghost; No *Civil War*, nor *Civil killing* intimated. But as the *Thing* slaine, is *Spiritual*; namely, *The Testimony of Jesus*. So this *War* and *killing* is to be taken, Not *Civilly*, but in a *Spiritual* sense. I say, it is the *Truth* that suffers, rather than persons for it. And in this regard the *Beast* will *slay the Witnesse* without any great Noise or Notice.

This also may serve to remove another *stir* out of some mens way, Occasioned, through our streightning Things to a particular *Country* or *Iste*. As if the *Last Apostacy*, the *Little Horn*, and the *Beast* which *slayes the Witnesse*, should be applied more General and Large, then we do.

Ans. 1. *The kingdom of God will not come with Observation*. I wish that this might be Remembred. As the day breaks first but in one part of the skie; though the Light from thence, swiftly spreads it selfe all over. So will the work of the Lord, after the *Three yeeres and halfe* are expired, begin (not every where) but in one Country, and from thence proceed; from one place to another, untill *all Christs Enemies be made his foot stool*.

2. I am groundedly convinc'd that the work shall begin upon the *last Apostacy the little Horn and Beast*. But by these men the *German Emperor the Duke of Savoy*, nor any *Papish Power or dominion* can be meant. For my part I do not apprehend, that there is any probable ground so to apply it : And therefore if these men would but soberly, and impartially weigh things themselves (laying aside what others have held) they would see the *Apostacy the little Horn, and the Beast* having the *wisdoms* in one Country, and that **ONE** not within the walls of *Babylon*. But without at least I think so.

